## A Confutation

# OFCERTAINEARTICLES

delinered unto the Familye of Lone, with the exposition of Theophilus, a suppofed Elder in the fayd Familye upon the same Articles.

By William Wilkinson Maister of Artes and student of Dininitye.

swols and ton Hereunto are prefixed

By the right reverend Father in God 1. 1. Bythop of Roto cheffer, certaine notes collected out of their Gospell, and aunswered by the Fam.

By the Author, a description of the tyme, places, Authors, and manner of spreading the same: of their lives, and wrestyng of Scriptures: with Notes in the end hower know an Heretique.

Prou. 30. 42

There is a generation that are pure in their owne conceit, and yet are not washed from their filthines.

#### AT LONDON

Printed by Iohn Daye dwelling ouer Aldersgate. An. 1579.

Cum Privilegio Regiæ Maiestatis:

To the right Applications and the state of t



Erusing ouer this little treatise of M-Wilkinsons, I could not but alowe his diligence and painefull trauell in this hereticall, and schissmaticall world, and I would hartely wishe of God, that our Church of England might be well weeded from to to grosse errors, for it is high tyme.

Richard Ely.



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in single and in the state of the same of

To the right Reverend Father in Christ, and his very good Lord, Richard by the prouidence of God Byshop of Ely: W.W. wisheth all love and peace, both in body and soule, with happynes in the Lord enerlastyng.



The Salomon the conne of holy Dauid a prudent kyng, and a peaceable Prince, Renered father in Chilt: bery fittely in his fweet longes refeme bled the Churche of God Cantic.2.15. buto a Vine, and the ene Elay.5.1. mies thereof unto rane=

noug and areedy Foxes. How that the Vine beyng a spreadyng plante diligetly trimmed and paynfully attended buto, Aretcheth abread his lappy brauches and broad leanes, for a inccour and harbour in a storme and is a comfortable & Ionas. 4.7. gladsome fruite to him that eateth it or tasteth the liquoz of the same. Whiche Vine the Foxes sometymes sporte and endamage by robbyng the fruite, sometyme by bunyling the young and tender beaunches therof, before they be able by their grouth: to fuccour themselves, fro somas ny fortes of affaultes most dangerous. And not less aptely our Samour Thrist, the Sonne of God in hisholy and divine Sermons likeneth it buto a field, wherein good feede is sowne by Math. 13.24.25. the paynefull husbandman, a corrupt seede scats tered by the had of the enemyes. Of both which

fimi=

# theright estigend Father in

cimilitudes albeit many a excellent notes may be gathered, yet the whole scope of them both in my judgemet is this: to shew that shootings by and encrease of Gods Church being but fro a feeble and weake beginning, is continually by Sathan and his mischieuous ministers not a little disquieted, that thereby the gladsome fruite, and looked for encrease therof is much let and hindered.

leave to your Lozdshyp to colider, whom (with the rest of your godly and learned brethren and Reverend Fathers,) Gods divine providence hath placed over vs (as in a high watchtower) to foresee and discry the subtle assaultes of so

ape and cruell enempes.

And I hartly with that it might not iustly be affirmed, (or beying justly affirmed I would that the losse of the soules of many pooze That stians did not amough the truth of the affertion) that even fro the tyme, wherein the first scourge (wherewith the Lord afflicted his Churche in the bloudy dapes of Queene Mary) began: neither in, and from that tyme alone, but even long lithece also, to the great hurt of Chailtes church, Thinderaunce of his chosen, many falle Christes arose, and while the watchmen slept, many lying feers, and feducyng Prophets, buder Lambes skinnes, craftely crept into the sheepfold, privily whilpering perverle thinges, to leduce and beguile the simple. And though the word of **BOD** 

Act.20.28. Heb.13.17.

Math.13.25.

Math. 7.15.

imi?

# Dedicatory.

God (his name be prayled) have a cleare a free vallage amongest by, and the bloudy bandoges of the Romish Sinagogue be tred by, that by the the sheepe of Christ, are in lesse daunger to be worred: pet is not the encrease of that heauely seede so great, (with grief be that hard, which is woken with forrow) as many as do weene a

most men do with for.

for the roaryng Lion dayly runeth about, & 1. Pet 5. 8. his ministers are not idle: zeale in bearing and charitie in practifing wareth cold: but specially the continual labour of Gods busbandmen bes ginneth to fainte, thomesa bypers grow by in the Lordes field, a the Deuill transforming him 2. Cor. 11.14. Celfe into an Angel of light decemeth many. The herefie is want reason is (as I take it) that those which ought of preaching. to be breakers of Gods bread to Catisfie & relieue Rom. 10.14. the hungry soules of his Saintes canot breake Esay. 29.9. Icrem. 23.2. that, which they have not: neither are able ma= Zach. 11.17. ny of them being bnarmed to withstad the ene Icrem. 50.6. my:02 those which are able, either can and will Math. 15.14. not, by cause they are seepy: 02 beying both able & willing haufing a watchful eye bpo the Lordes inheritatice, they dare not aduenture beyng dis uers waves discouraged with the sunday a mas nifold fetches of Beretiques: especially not be png acquainted with the daunger (of that poycon which dayly floweth fro our Lovely Familie) to befure of their owne lafetic keepe them lelues out of gunshote.

Of the Perelie it selfe in one worde to btter \*.iti. the

The cause of

# Epiftle T

mingled of all herefies.

the truth of that, which almost by the experience and practife of three whole yeares I have veo! ned to be true, it is the most pestiferous, a dead ly Derelie of all others, because there is not al-HN.his herefie most any one particular erroneous & Schismaticall phantalie, whereof the Familie of Love hath not borrowed one braunche or other thereof, to peece unto the selues this their broke Religion.

The encrease of this Familie is great, a that darly, because the withstanders are not many: the defenders are wilp as Serventes a would farne in lyfe feeme innocent and unblameable: In profession of the one they boast very much: of the other they walking very tlosely do uultifie them telues, because fewe have to finde fault with them, yet have they their lothsome spottes and ougly deformities, as in this booke to the diligent reader playuely may appeare.

Their bookes are many disorderly and confuledly written both for matter, and manner of thynges delivered in them, their phrases are fuch as the Scripture weaketh of cloudes with out water, and lightening without rapne, their blossomes are as dust and their fruite as

rottennesse.

The proofe hereof I referre to the sequele of the Treatise which ensueth, the which I desire your Lordship the rather to accept, because that within this Ide of Ely, and other where, within your Lordhyps Dioces, divers doe luspectthat to be true, whiche common fame re-

2. Pet.2.1.2. Iude, 12.

KICIN, PERL

DOZ=

# Dedicatorie on sit o

porteth, that dayly those swarmes increase, which in the end (I feare me) will wonderfully disquiet, (asit hath already begonne in divers places) and molest the Church of God. The Lord bouchsafe when his pleasure is somewhat to cut them shozter; and graunt to those buto whom the care of his Church and overlight of his flocke belongeth, bigilant and watchfull epes, carefull harts, willying myndes, and strog and hable bodyes to finde out, and to roote out beyng founde, what focuer both disquiet the building bppe of Sion, that we may keepe the spirit of buitie in the bonde of peace, and be but one folde under the thepheard Jesus Christ our Lozd, who blesse your Lozdshyp with the fulnes of all spirituall blessinges, to the hos nour of his name and profite of his one of saland airl Churche. Amen, wining or in

- sun One of 190 sould great 211 21 Anno. 1 579.

Your Lordshyps most humbly bounden. William Wilkinson.

ore blostomes arein. Autembeheir fruite and

thees that to be true, which common fairence.

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## To the godly and Christian Reader Peace from God the Father, and our Lord Iesus Christ.



Hat which aunciet writers and learned men reporte to be the fingular commendation and efpeciall prayle of a good Historiographer (getle Reader,) to coceale nothing of the truth for feare, or to veter any vneruth for

for euill will, neither yet to flatter or claw for fauour: that same me thinkes is necessarily to be required of all those whiche take in hand to testifie of any matter what focuer. For els how should we possibly looke for truth of those men whose myndes are wedded to affections, whose handes and pennes are let out for lucre, and toungues let loofe to tellifie an vntruth, who are wholy blinded with disdayne, and beyng egged on with euill will, haue set them selues to sale, committyng what soeuer is vnhonest with vnsatiable greadines. Cocernyng my selfe, in simplicitie of hart I testifie, and folenely protest before the whole world, calling God to witheffe (whom I know to be a sharpe reuenger and seuere judge agaynst those which abuse his bleffed name to any vitruth) agaynst myne owne soule, if in this treatise I have vttered ought for enuie or malice of those people, against whose opinions my whole stile and writing is especially directed. Thaue truely quoted, rightly alledged, and faythfully as I am hable reported, what soeuer I have either heard by word, or read by writing concerning the errour of those men who terme them selues to be of the Fami-

# Tosbe Reader

thereto required by that dutie that I lowe both the Churche of Christ, whiche is the selowshyp of the saythfull and societie of the Saintes of Godeas also beyng by a Christian Magistrate thereunto comanded I could not chuse I saythan I needes must testifie the truth of that which aboth I have heard and sene: which also I am ready at any tyme to aubuch before any person beyng called thereunto either privately or openly. Wherein also I have hereigned so much as I might truely; and could justly thanyng restayned for their sakes especially, which are my very frendes beyng somewhat overtaken with the lime of that secte, and are bewitched with the blyndnesse of those vn-sayery opinions.

Concernyng my further knowledge in that Herelie, I referre thee (good reader) vnto that which enfueth, most humbly beseeching thee to blesse and surther me with thy most servent prayers, as I hartly desire the promotion and surtheraunce of Gods true Religion, the encrease of a true sayth in the seare of God, the quietnesse of our English Church, and the vtter ruine and abolishyng of all Papistry, Atheisme, and Hereticallsectes, and Schismes whatsoever.

Readyng certaine bookes of H.N. and conferring with certaine of that Louely Fam. I was by them requested to set downe vnto them in writing for my further instruction those doubtes whiche (either by meanes of the vnusualnesse of their Methode in writing, the noueltie of their farre setched phrases, there wrong and wrested Allegories, there Diuinitie not

W.i.

heard

# Tathe Reader

cheard of or their rough motivingstile) I did doe enderstand, I delivered with them in the moneth of August 1578. those Articles which follow hereaster in this booke, and deliving earnestly to be fully latified in that behalfer, I regelised the sunswere deliving the dottered to the common carrier in London; which be yng intercepted by my two shypfull frend; came not into my handes virilly the third of Aprillast past who handes virilly the third of Aprillast past who handes virilly the third of Aprillast past who have a first I shall gene you to wide stand to be what I cancellise concerning them and in I hall gene you to wide stand and a dealers of their monitruous is ried and shared to an Hercical opinions. Ledward and any

Concerning my further knowledge in that Herefore, herefore thee (good reader) was a har which enducth, most huivably best of the collection and further the promotion best of the collection, design on, design on the creation of the certaine of the certaine of the certaine of the certaine of the white design of the certaine of the white and the certaine of the white and the certaine of the white and the certaine of the conference of the confer

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1. Article. HN. fayth we have no Church.	2.
2. Article. HN. sayth we have no truth.	5.
37 Articles HNJ Right well me Taptisme.	
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Math.4.4. Frou.co. 18.

# Avery brief and true description of the first springing op of the Elevesie termed, The Familie of Loue, which conteineth the places where, and the parties by whom the sayd Herese was broached.

end lenuic of the Loide (in the happy dayes of good kying Edward the vi. a with the delico temendraunce) was by the extrall profession of many and lookelyle of the greatest part abuses in the end by Bodsiust scourge over England is came in passe (which alwayes ensued the contempt of so precious pearles) that Amos long before 1920=

Math.4.4. Prou.29. 18.

Amos. 8. 11.12.

phelied of the Epicures of Alraell: there followed a greuous famme not one! of bread for the comfortying and sustemying of the outward man, but alto the foode of the louis, whereby our lyfe to Bodward is prototiged was taken away . And it was avery daungerous thying to confesse Chain openly not onely for feare of Excommunication, but for naunger of the lotte of lyfe also. And so facre had the Prince of Darkenelle confirmed his kyugoome of ignorannee in this worthy Meland, that the worthyppers (which worthypped in spicire and truth) but it not openly allemble them selves write are of the Lyranous has tred of the Schilles and Shariffes & the vell of the offen broode of the Popilie Sinagogue. They were tompelled fecretly to incere in private boules, fo fearefull arbying was it for flefte & bloudto abyde the extreme tury of the Bromith Baalamites which waved to beare, and such dayly danger honge over their heades that professed the sinceritie of the Bospet. So scorching was the flame of those most bloudy trines that those men who the world was not wourthy of, forme of them were tryed by bonoes and Imprilomnences, some ofthem by most buter to: mentes of fire and fagot, with imminent and prefent perill a= bode those who professed them selves to be favorers of Christes couch appear different and calamitic drave divers of the Chilogen of Bod to wander from place to place, not hauping where thep during any tome red tong engether. In the which tyme of their continuant tolling, sometymes they had eale and comfort by their servent Prayers, and by the participation of

# A brief Description.

the bleffed word & Sacramentes, they got some space to breath them agaynft that fiery triall, which boutely they looked for. Reither had this affliction (albeit it was mighty ) bene to grenous if Sathan there had stayo his rage, but his prinate hacred long concealed, brake forth into open emnitie; who beying an old Dragon and fubtle Serpent dayly rayled by forne, which printly spake pernerse thonges, entanglyng the simple sorte, and drawying such weakelyinges after them as they dayly met

withall to betheir Dileiples.

The afficient and famous Towne of Colchester was in the troublefome tyme of Queene Maries perfecution a fweete and and confortable mother of the bodges, and a tender nourle of the fourtes of Bods children: which towne was the rather at that tyme frequented, because it aforded many godly and 3ca= lous egartyrs, whiche continually with their bloud watered those seedes, whiche by the preaching of the worde had bene fowne most plentifully in the bartes of Chailtians in the bapes of good Bying Edward. This towns for the earnest profession of the Bolpell became like buto a Little buon an bill, and as a cample byon a campletticke game great light to all those who for the comfort of their confcience came to conferre there from Di= uers places of thetaealme, and repairing to common Innes had by night their Christian exercises, whiche in other places could not be gotten. For proofe whereof I referre the Beader buto that whiche is trucky reported by M. Foxe in his booke of After and Monumentes : that at the hynges head in Colchester and arother Junes in the layd Towne, the afflicted Chaifti= P2g.606.A. ans had let places appointed for the lelues to meete at, where Cleaft Sathan Chould bee thought to bee idle or his benemous or deadly hacred against Christes poore afflicted members Mould feette to bee leffe then his open professed emnitie) hee Ayred by divers Schinnaticall spirites, whiche even in that arear trouble of the Church fought to be teachers of that whetof they hap no imperstanding, and thereby turned the know-ledge of Bads testimonies (which in many of them though it was small yet somewhat ) to vayine and contentious langs lying, whereby the beart Saintes of Bod were not a little oils quieted; arthubitpine civecially as fome of them being codem= hed to death looked to talk of the fame cup, whiche has bene in full meather powers out onto their brethreit. For nor energy in the prinare allemblies of the goody giv their spidestauchers fwarme together to pernere the right waves of the Lord : but P.111. allo

First Edition!

M.Fox. pag.

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# Abriel Description.

Pag. 1605.

also in divers prisons in London they kept a coutinnail haunt, where they feathered their denilift cocle of abbonumable Berefie among fuch as were committed for the lone of the Bowell. For the testimony of the truto hereof vonchlastigood reader to read the booke of M. Foxe before alledged Avierchee reporteth the letter of a wicked Promoter named Thom. The the 18 opilb Drieft of Muchebenely, and Steven North a falle Audas and be= traver of Bode Saintes in the tynic of their crouble, where he

vleth these wordes. There is (sayth this po-\* This Kempe is now living and pill mielt, our John Kempe, and Henry, Harte is preacher in the Yle of wight, who is the principall of all those that are called and is by this popith priest flaude- Frewil me (for to they are termed of the 10 tede= Godly man, read M. Fox his laft (tinators) & y layd Harte bath drawen out rift. booke. pag. 1976 Where he re. Articles to be observed among his company hearfeth Kemps dory a large of and as farre as 3 do beieue there comes none and declare on their brotherhode except be be Iwoine. The

M. Fox reporterh his most godly & Chrifrian doctrine. Pag. 1976.a. Pag.1530.

other John Kempe is a great transifer abroad in Kent & what his botteme is I am not bable to lay. Detberto M. Foxe. And that thou mayof know the better what this Henry Harte was confider I pray thee, what is reported of him. where that realous and faythfull fernaunt of 1500 lobo Careles in his examination by Doctor Martin berifieth that to bec true, whiche in the former place those two were burdened withall by Steven

H. Harte a per-

Of this Henry Harte Japth John Careles, it had bent good uerse heretique. for him if ho had neuer bene borne for many a simple soute bath bee Chamefully seduced, beguiled and deceused with his fonte Pelagian opinion both in the dayes of kying Edward and lince his departured to also and on

This Harre write a Confutation of certaine Articles of Christian Religion write by John Careles, and fent buto William Tyms prisoner in the Ixpuges Benche. The companions also of the same Henry was one M. Gibson who sought to permert eturne frothe truthrii, godly Chultias which were warryjed. Of this bugracious copany also was one Trewe of Kente, who albeit before for the truthes take he loft his cares (for perswadying the people from goying to Blatte, ) yet after= ward happenyng into the copany of Pelagians he became bead= in enemy to good John Careles, as appeareth by Careles his examination, whiche he with his owne hand penned before he byed in prison as in this booke of Martyrs is to be fent at large Row if any man will bemaunde, what is this to the Familie agaynu

M.Fox. pag. 1531.

The san of an A on A on A The A The A

# A brief Description.

anaynt whom ve purposely mynde to deale. Haunswere that from this prefet years, in the which this happened the doctrine of HN, began to percout, and although it bauea more lonely name then the Bereics of the Libertines. Anabaptilles and Pellagians had; pet it is to him that is dipoled to fee very certaine by that coparison, which in this bookefolloweth of all y fectes, that the groud of all thele Develies were brought into England by Christopher Vitels and his complices out of Delph in Dutch= land, where it had bene happy for our English Church if with the first Brokers' thereof they had bene buryed and forgotten. Theire doctrine was then.

The godly have in them selves free will to do good.

2. They could not away wish t'redefination.

Meither cathis Louely Family abide the most bleffed and comfortable doctrine of 192coestination; as is apparauntly to be sene in their first Epistle to M. Rogers, where they better this Deuilift & blafphemous fpeach : Your brethren in Chrift (for their good faythes cause they have in your licentions doctrine of Predestination and free election ) fill altabe prisons almost in England.

But to adde somewhat which is bable by the mouth of a li= tiyng witnes to be instified, who in Q. Maries tyme was prefent at the brochyng of this doctrine by Vitels the Joyance his testimonie of this Family and their doctrine subscribed with

his owne band is this.

About the third yeare of Q. Maries raigne. An. 1599 at Ogi= Predefination chaelmas of not much after, I Henry Crinell of Willingham in blafphemed by the County of Cabridge came to the rowne of Colchester where I happened into a comon Inne. The cause of my repayre the= ther at that tyme was: that I was delirous to prouide, that my conscience Could not be entangled with the Bopilly pitch: And beyng then there, I met with divers of myne acquaintaunce as also with straingers, who came thether to conferre concer= nyng the fafetie of their confcience, where William Rauen of S. Jues who came thether at that tyme with me a was my bed= fellow hauping likewise sed beying in daunger for Religion.

There we founde at our commong thether one Christopher Vitels a Joigner, who fo farre as I could at that tome learne held many fraunge opinions, and also taught divers pointes of doctrine scarce loss and to me before bubeard of. The which Joigner (as he the princip differibled to fince be bath bene no= ted openly for his cumying witte and curious phantalies) be= eie for the traff of the accupation and the craft of Jei or.iiit. anina

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# A brief Description.

gnyng, and tooke but o him a new trade of lyfe: so that of a simple scholer he became a great and learned Scholemaister of the doctrine of a man, who lined as he sayd beyond the seas an holy life and an oppight connectation. This man he prayled very much, and reported many wonderfull thyings of his Angelistic behaviour, whom afterwardes I onderstode to be one Henry Nicholas a Agercer of Delph in Holland.

The especiall pointes of Decericall doctrine that the layo

Joigner did then and there teach, were thefe.

Vitels doctrine
in Queene Maries tyme at
Colchester.

1. Infantes not
to be Baptised.
2. Kyng Edwardes booke
not Gods sernice.
3. Christ not
God.
4. The godly
sinne not.
5. The Pope no

1. Children ought not to be Baptifed, Sntill they come to yeares of discretion.

2. He founde fault with the Letany in the booke of Common prayer fet forth in King Edwardes tyme, affirming that it was not the right service of God.

1. Because it was sayd, Godsbe Sonne redeemer of the world: for (sayth be) Christ is not God.

2. Because it was sayd, Haue mercy Spo Ss miserable sumers, for the godly sume not (sayth bee) and therefore, neede they not so Se that prayer.

De affirmed also that the Pope was not Antichrift, but he which doth not that which Gods law commaundeth, newber suffillers the requiring therof he is Antichrist, & so are there many anciehristes. Furthermore at the same tyme one tohn Barry servanne to M. Laurence of Barnehall in Essex came to the same June, towar son with the Joigner about the Divinitie of Chaile, whom vitels denied to be Bod. After they had entred effections so the Phillipias. Y alledged out of the 2. chap. 5. nextee of S. Paule to the Phillipias. Let the same mynde be in you which was in Christ Lesus, who beyng in the forme of God thought it no robbery to be equall with God. &c.

Pea quoth Vitels the same mynde must be in you which was in Chail, in Chail, the same ingrove must be in you which was in Chail, a that there he stopped him: which wordes so offiche repeated, that thereby he put Barry to Clence a blankt him so that he had not a word to say: to the great offence of divery, but ospecially of it. women Bospellers, which came with Borry to heave him and Vitels conferre about that matter. And to say the truth, Vitels babling did so affortly divers there present and my softe ales so, that I was fully mynded to go to Oxford to affect confaits of Byshop Ridley & M. Latimer coccunying that matter, had I not

Vitels denyed that Christ is God.

Antichrift.

met

# o Notes. nougirale de desiruled

met with fome man, to fatilite my confcience in the meane feason.

The winth of the report of this conference I referre buto the remembrannee of the layb John Barry bimielfe if he be aline as to others allow who were present at that conflict. The whiche Joigner lince that tyme wandzyng bppe and downe the Countrey ( to vilite his Disciples ) came to the Towns of Willingham where I dwell, and lent forme to come and speake with bym at an Alehouse, but I fent bym word that I would not come at hym nor have to doe with him . This is very true and so I telliste with myne owne band.

By me Henry Orinell of Willingham.

Thus feelt thou (gentle Reader) fo much as pet bath come to my handes concerning this matter simply set downe: to the whiche if the Familie Chall reply, First that Obiectió of the this belongeth nothing buto them : I auniwere: This Familie. chiefly both concerne Vitels their Bloev and chief Patriarch, who is a great Doctour of their Louely lecte, and luch Do= crour such doctrine, such tree such fruite. &c. Secondly if they chall reply that this occurre was raught by Virels log lince, and lince by hin recanted openly, and open harry re-tymes an Arria pentaunce, which then he thewed he hath bene received in to the Churche, and needeth not now to be feared forteas chyng of any such poctrine: I aunswere falbeitthe Fames ty deny that cuer he recanted, yet seying many witnesses live can anouch it to be true) if he lince have bene fory from his hart, and oppon his repentaunce be religied into the Church, Bod make him to be a member, not amoletter of the Church, lead in the end his rependance prone not to be as the lorrow of Simon Mague thou as Simon Peters

who carnelly and with teares bemayled the destil niall of his Maister: to whom sith be standeth or falleth, I will not judge him: the Lord make bym both to bee and to continue of the number of his children. Amen.

mesical they right will by profession it, so, the woold can be a Famille and Derfiand her chane) whose wiscome maketh all ince (in

their manily to the name) meere tooled, rompating the wife in their wifecome, and pronung their thanchies

Aunswere.

Vitels fome God graunt he now be founde in that point.

Fame maketh Acc. 8. 24. Math. 26, 75.

-mim v blross

# Notes vpon the booke entituled

Fuangelium regni, gathered by the Reue-

ad admiller which the auniwate of the Edmilian admin

Generaly HN. his Euangelye is to be millyked for.



Sthe Latin (a) is meane, for the Uffile on (b) maner of writing darke and obscure in many places: and although the Author had not set to his name, yet it should seeme to be of some Friers doying or some other that fauored the Church of Rome.

Aunswere of the Familie of Loue.

I meannes of the Latin (which yet perhaps ye monto harvly match, much lefte better it all thynges confidered) methankes ye might out of reasonablenes confider, that y meannes, of the Latin in any worke, is not any hinder raunce to a right and good matter: for the more common the Latin is, the case it is to be brocklanded of the link ple Clerkes, and therefore that is not worthy of note to take exception at, for the single and lowly nighted still pet more the intent of a matter, then the southed still or speach.

and barckness of the Authors writing, I might auntivere that it inight seeme to much the more to be the fame, that it geneth forth it selfe for (videla worke procesoping from the spirite of the Lord) and therfore hard to be understode of all mynoes of the self, and out of the industrious properties of the maily reason or knowledge. (For then should they right well understand it, for the world can be derstand her owne) whose wisedome maketh all men (in their manly wisedome, and prough their thoughtes to wise in their wisedome, and prough their thoughtes to

Odious comparifon of the Famound slow

Objectio of the

Familie, Auniwere,

tymes an Arrifi God grannt he now be founde in that point,

Fam. maketh
Gods word S.A.
hard to be vaderstode, so doe
the Papistes
contrary to the
scripture.
Prou. 8.8.9.
Pfalme. 19.7.8.
All without the
Fam.sleshly and
worldly minded.

agaynst the Families

be but bapne will therfore as Sa Paula and like wife the Woonbet affirmeth beltroy the wifebome of the wife and Vatruth for the reject the understanding of the paudent . For it hath ben Prophet Esay, evermore an order with the boly ons of God, in the bein and the rest are gyng forth of the holy thynges, to express it more out of it which to not the authoritie of the spirite, and with power (I meane-ill od ai come out of the efficacie of the Lozdhad by their effential tope, ration in their infparanes) the with the entifing foodes of manly wifedome, that our farth might not francoz rest grounded in the suisedome of man, but in the pawer of God: by which meanes the naturall man perceiveth not any thong of the spirite of Dod Agea the thonges of God and his wifedome are mere folishmelle buto bim And therefore he that be founde bappper that becommeth deceined with such a good poeseits then that those which All without the are borne, in band to be in a right way and a good cafe beprayet in the means tome directed with the dreames of mans fantalien Geode of clears truthes of not should in no conceited Percipturelearnes or Doctour of the letter, that I can any way marked percine hath in these capes He greatest part of this boke is nothing but a brief dif courfe en her a vehearfall of the flory of the Bible, as appeareth fro the. g. chapter to the 27 . 28 chapters And bis come the bill is none other bal filen us un mounty leurned may gather by diliget ready lie printischat artiques fleit an don't

Fam. directed with dreames of mans fanta-No learned-Pil in thele dayes like HN.

#### The Familie of Loue.

Die well foeuer the greatest part of the bothe bre inoged by you to be nothing, but a bare brief oilcours of repeatfall of the hillories of the Bible: whiche any meanly learned (as you fay) might to the like per fameth it to me to be of greater force neither haue I euer in my tyme heard or by readying perteitied that the greatest No booke of alearned among the propentivisenelle (which reft groups hike HN. his Ebed moze on p litterall knowledge of the Chailtia berifie uangelye. then on the beyng of the farte have atchined the like or beought Intrea-

#### Rochester 11

HN. his Eyan gelie in Expoli-

brought the match therofto light (all though confidered.) For it is not onely an euloent beclaration of the fingular and will and operations of God towardes his creatures in respecting and tendering their faluation, darckly figution of darke fi- red foorth in the Bible : but also and expresse manifeltagures in the Bi-tion of the approchyng of tyme, wherein the purpole of the Lord brawen a long and begon as the tome state and age of the worlde would permit the fame touchong the difficulting of the wicked world with her ministers and abherentes, the ereupng of the righteous world to florith there over in bigour for ever more becometh as he there tellifieth! Full accomplished through the same service of Got to ministrations of his loue eppressed or mencio ned in the lame boke according to the promifes . To the which ministration God hath chosen the Authour as he there alledgeth to be a right minister, and prepared him thereto in the fourme and forte mencioned in the head of his boke, buto which like function and holy announting no conceited Scripturelearnes of Doctour of the letter. that I can any way marke or perceive bath in thefe baves attained or reached. And whether that be a pretendying of the Bholt or no, that will well appeare and be fine in his tyme by the sequele thereof (to wete) in the perseue raunce and foozth going of the fame among and with all fuch as thall endure to le the triall therof. c.

No learned ma in these dayes like HN.

ay wrighter

like HN. his

Fans, directed

#### Rochester.

THe Authour doth much pretend the holy Ghost, and entituleth his booke . An Epiftle written from the bely Choft, which is to be suspect of bygb Revelations, danneerous to deceive the simple initit (and north) Commod glanam qua

meth it to me to be of the feet for their haus I ever in the spears are been of a true hears are been as a booke of a

Wis is auniwered in the Section before. & mangelye. then on the beging of his Bellewa archine bitte of brought Intrea-

## agaynst the Familie.

In certaine doctrine, who he is, or where to be founde, that we may know him & beware of his doctrine, but it seemeth altogether doubtfull, in so much that the Note in the marget sayth. O that this Antechrist were knowen. Whereas if the Authour would have dealt plainly and according to the scrip tures, he might easly have shewed that Rome is the seate of Antechrist. And that the succession of Popes, and that body and kingdome is the very Antichrist mencioned and described in the 2. The sale. 2. Apocal, 13.17. Oc.

In the Chapter 31.32, the Authour HN.
bewrayeth him felfe to be a Papist.

First, he calleth the Church of Rome, the communion HN. 2 Papist, of all Christias, whereas it is but a particular Church fallen away from the universall Church of Christ.

2. Although he seemeth to cofesse that the Church of Rome bath not that perfection of Religion, whiche it had in tymes past (which the Papistes do and must graunt) yet be seemeth to allow and speake renerently of all Popishe orders as they be now.

The Pope bee calleth the chief annoynted, the chief By- Chap. 31.

Shop; or high Priest, who hath his heyng in the most holy san
Eluarie of true and perfect holynes, most holy Father.

Next unto him he placeth the Cardinals whom he calleth most holy and famous, and hee sayth that they are next the most auncientest and holy Father the Pope in most holy Religion and understanding.

letb chief Priestes | 4130 all all all all and and all

Mitter Bylbops, benamesh Carates, Deacons Servis 3110

After those he maketh mencion of Monkes, whom he commendeth as men addicted to holynesse, and separated from the world and all carnall desires.

But niest playable the Authour showeth him selfe a frend Chap. 31. sent. 4

short

A.iy.

tion

of anthropic at

the Familie.

## Rochester

tion and discorde did cast of the Church of Rome, and did blast beme her with her ministeries, and of their own braynes pretending the Scriptures; have brought in other ministes ries and Religion : they Spoke much of the word of God. Who doubtetb that this is the voyce and indgement of Papistes agaynst Protestauntes and true Christians. tures, he winder early brue howed that Rome is the face of

#### and the bin ago Familie of Louelibet . Hirdsom to

and kingdome is the viery Antichniff mencioned and descrip Where as you furthermoze complayne of the inful ficiencie of the expressing of Antechrist (as to say who he is and where to be founde I because the Authour applyeth him not to the Bope anothis faccetion in the Church of Rome, it sæmeth if the matter were well lo. ker onto, that me thouse that Antechrift even in the bery felfe same place from whence you gather your ers ception flatly befered: (although he is not fo employed to mes contetations) for if men could fee what Christ accord bying to the spirite is, as he is a tinpug power of God, were whereas his whole scope edift of writing first theth) they thould then right well perceive thereout that the man of finne and child or brode of the Deuill and co. Demnation ( beyng a right aduerfarie of arreprette contrary being onto Chaift, the righteoulnes of Goothe father) and raigning in atl flates of men generally Being flethly Boyes of other from the tyme of the beclinging of the man from the true farth in Chaill the light of lyfe to the additiong of him felfe to the lye or darchnes of ener fuch tyme as they become converted to their God and are regenerated in the spirite of their mynde, is the great tell Antichrift which also fro the very beginning as like wife in the very corporall appearaunce of Christ in the fleth (like as S. John alfo expressett) impugne it and perfecute it in the fruth of Bod and that in the inwardnesse of the man to the establishing of all burighteousnesse in him, and not onelpacertaine disorded or abused Papi-Chapsy, forth Strie (vea or ever the Papistnie was thought of ) which no

Pope

Christ what he is according to the Familie.

Antichrist nothing but finne according to the Fam.

## agaynst the Familie.

Dope also (or such outward fieldly creature) could or can ener worke or bryng to palle . And therefore beceive not pour felfe in the point, to inoge the Author to be a mains tainer of any flethly or creaturelike Pope with his ashe rentes in thrir abulion of Teremoniall fernices & Ceres monies: but he driveth his matter onely (as in his worke being well noted you may fee ) to this point (to wit ) that after the entraunce of the parknesse once chaunced (the manly generations beyng faine a may from the fagth to wardes God which was established by Christ in his A. postles and Disciples the old fathers grew out of a seas louines of the mynde towardes God and his righteouls nelle to institute certaine Ceremonies and feruices (fo neare as they could out of their inlight and comprehenbyng, that they by their biligent Audy and fearthyng of the Scriptures had attained buto concerning Gods truth hit the fame ) that refembled or were conformableft to the holy and divine Scriptures to a commemozation of the thougs wrought and brought to patte before with Christ and his holynes in the very true beyng to the fulfeining and flaving by of the ignoraunt people in the tyme of Darknes from fallping into any greater abfurbities, enozmilies and errours, that might have happened buto the and which also did happen buto many such as malicious ip and obstinately, not rightly feying but rather in meas nong to fet up tome better, begrelled and winder of them felges there from and maliciously blatchemed and continewed the same tell that the light of Gods truth might spaying foozth agayne of be erected in the service of the loue, according to the promifes and goeth not about to establish the same in, and of their ceremonials (much teste abufed) feruice and Ceremonies (where about men piefently to greatly frine and barie) now in this present tyme of the light of love whiche be affirmeth to be g day of the cleare & righteous inogemet of Boo : Wherein god will restore all thunges to their right ( to wit ) bryng or let the lye in his lying beyng to be condemned in the bels A.iiv.

## Rochester Jayous

liff caue, and the truth likewife in his right fourme or pegrie to wit to prenaple floriff and beare floap over the buriableonines for ever more.) Wilbereby that the will of Bod might ene lo be accomplished in earth as in healieft. Wherefore me thinkes that thould be very finall befree? nyng in fuch as can not billing the Madolves houres of image of a thong from the body it felfe, or the berp true beying either fubitaunce of the fame. And that he fpeaketh of mens ignozaunce in that place, and touching their Aender knowledge wonderstanding in Gods worde that Two kyndes of laneth he forth flatly to the effectuall word and not the to magelike og weitten wood wherein the right Chailtians are not inturied but the conceited Chaiftians betedeb.

Gods worde after HN . his Familie.

## malous houRochester atted want halt, mud

He rest of the booke from the 34. Chapter unto the end is of the callyng of the Gentiles and of the grace of God offred to the world in the last age of the world, which seemeth to be the best part of that booke.

#### di ni Tamilie of Lone il le qu'miyatt ons

Tis well that we like some part of the boke, and if ye could there withall note that there were a defectio fro the truth, and that there were also by that meanes no bile ference to bee had, betwirt a ceremoniall either letter doctour Christian, and an bucircumcifed Weathen to bat ge then fome what for your part. It was annal add coulamit

## Rochester.

Hus have you a tast of this booke gathered as the tyme would serve, whereby it appeareth to be no such precious price of worke as of some it is supposed to be . Such fayre shewes and glorious titles may soone deceine the simple to have such bookes in more admiration then the hely Scriptures. But we have Moses and the Prophetes let us heare thems and indge all others by them.

Luke. 16.28.

## agaynst the Familie. Family of Loue.

Too not so collect by the authors wrighting that he would prefer his writing about the scriptures genen by inspiration of God, and brought forth, and written by the holy Fathers in times palt. But if you had well marked or considered the same, he witnesseth as by a concordable, and bniforme tellimonpe, either by record of the same their writinges what the Lord will now accomplify in thefe last bayes, withing every one in the truth for HN. same boke to search the Scriptures, whether that they no where in his also metion and record not the bery same: aftirmyng also bookes doth therewith that God is not ne cannot be a God of contens with me to read the Scriptures. tatio but of peace & bnitte. And that God mozeover, bath firred him op to bee a feruiceable inftrument, 02 as his elect minister to bypng downe (according to his promises weitten in the Scriptures ) all controverlies growne among men about their misunderstanding of the scrips tures to bypng & same to an end . And doth also in & same boke, bocover sunday secret thinges which they that have feing eyes map by ententine reading of the same to gether with the Lozdes affiftaunce well perceive and bn-Derstand: that no selfewise, oz envious scripture learned could of can ever attaine buts it agaphe. What iniurie Horrible blafwere it (feing that it procedeth by the same spirite) to phemie HN.his valew it equall with those same sacred scriptures, that gelic made ewere tofoze written by the holy one of God.

Also ye may remember that the fleshin Jewes had also word of God. for their aunswere to Christ enuying agaynst him being the truth it lelfe, the same testimonye that pe alledge, to wete, that they had Poles and the Pzophets: ec, But who were in the meane time greater persecutours of

bim then thev.

#### Rochester.

E are sure that the holy Scriptures were wrighten by the (spirite of Lone, and truth) the holy ghost: And conteine

booke of Euanquall with the

#### Rochester.

Ephe. 5. 21. 1.lohn.4.1.

conteine all true and necessary and sufficient doctrine for our Saluation, let vs not bould vpon men: proue all thinges, bould that which is good, believe not every spirite but prove the Spirites.

#### Family of Loue.

Graunt that right discerning is god, and commeth from the Lozo, and through him from them, whome be and not themselves placeth, and by them that are set in the right place of inogement by the Lozd himfelfe, and not by thefe that fitt on their owne fole: for it is to be doubted that so many as take byon them that office of indgemet, or medling with gods matters or ever Chriff be come buto them, or have a living thape in them, that they all will comme to Most in their reconing. &c.

I may not deny but that there is conteined in the fcrips tures genen by inspiration of God (being rightly bits derstanded, followed, and obeyed,) necessary and sufficis ent boarine of faluation: but for want of thefe thee print cipall pointes, many have small profite truely. I could also with all my hart withe that man with man committed not filthines, not depended one bpon an other: but to fray them onely on the Lozdes truth, and not on fich and bloud, fo were then all controverfies at an end.

No man may iudge of doctrine but the F.milyc.

> It were well also to prone all thinges: but not as fer meth me by the croked rule of mans owne intgement. or flethly minde and concerning, nor by his imagination (without the light of Gods truth, oz spirite of righteous nes and love: ) taken on in conftructing, and welling of the right sence and minde of the scriptures which being seperated from the light of lyfe, as he in the same worke alleavgeth is a closed boke, or a barke word without light, and the feruice administred thereout as a dead bos due without a foule, or as a dead wife deceafed from her hulband, which could bying fourth no children of lyfe. For what can the naturall man judge, that is altogether ignoraunt of the thinges of God, or get open the holy ante : Socia d'od sois (divis ben, enel fo stirictoffices

## agaynst the Familie.

thinges without the key of Danio, or behould the Paradice of God, when as men can not frely enter the Seraphin with his fiery (word not being taken away: or yet indge of an other which hath ouercome, and attained to have a new name, written in the white Cone: that lyeth himselfe, yet in the means time altogether bewrapped and buried boder the bondage and subjection of the earth.

lp being , and bngodlynes. ec.

Confider therefoze enery thing in his right degree ( if you be endewed with ghoaftly bnderstanding, and posfelled with the right spirite of iuogemet, ) and then out of your spiritualnes indge all thinges according to the ballance of equitye, and trying squaire oz measure line of righteoulnes in the lyfe and truth . Trie also the spirits by the same rule, and be not unbeleuing towardes the right spirit, but follow and embrace that which is god. For if you can thew be any pallinger God of Ifrael, or as ny better lawe, rites, and opdinaunce: then is his lawes, rites, and ordinaunces, or anye perfecter life then the love : whereon Christe with his holy ones have heretofoze testified, (Whereto also the Author prefently as a concordable witnes with the same both ons ly point and direct bs ) or that there be any better thing then the eternall lyfe and the lone it felfe. So let not the that same most best, be withheld from bs ( whilest that we onely enforce bs thereunto) that we might ferue cue fo the onely lining God in bnifozmenes of hart, and bne partialitye of minde together with an byzight righteoul nes, and bolones.

Take this briefe freindly & well meaning aunswere to your exceptions in god part, and way it not as a matter done to describ the worke by the way of contending: but rather as one out of godwill doe but gene you occasion thereby to weigh more distingly, and reasonably of that which commeth so lynely, & freindly to your hands, out of grace, to your prosit and welfare. Therefore same labour so, making any further reply hereunto, least you doe but lose your tranaile herein, so, Christ with his hos

215.it.

ly

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## Rochester

ly ones will not now in this fame day of the Loue (lyke as doe the princes of the earth whole kingdome is of this world) fet by and maintayne his kingdome with contens tion, and discorde, but with peaceablenes, louing kinds Louely Poetrie nes and long luffering. But if one lifted to fee wefflers bestirre them in their play : then for to graunt them les uill ground, be might not well denay. And pf one thould travers the right of his cale: then must the Judge sit but parciall in judgement place, so shall then all matters in equalitye out fall: but otherwise be peruerted and op. presseright we shall.

Vale &. F. L.

Errours and absurde asseuerations out of HN. his Euangelie, gathered by William Wilkinson.

Preface fent.2. Resurrection is appeared vnto

of the Familie.

Law and Prophets & all fulfilled in HN. his Loue day. Preface.sent.3. HN.taketh on tiftes office.

Sent.4. HN . his writinges the Gofpell. Sent.6.

Cap. I. Icnt. 4. Libertic of Religion.

Sayth the day of Loue ( by him preas ched) is the appearing of our Lozd Jes fus Christ in the Refurrection. Clap. 26.c. 1. Co2. 15 .f. of the bead, wherein the law and the Prophetes, and all that is written of Christ becom-

meth fulfilled. Luke. 24.e. HN. fayth be is the Aungell of the Lord, or mellenger before him for to prepare his way. Path, 3.a. Wath. 11. him Iohn Bap- b.and to publiff an euerlaftyng Cuangelie. Path. 24. A. poc. 14. a. bnto all generations, languages and peoples according to the promifes.

All the testimonies of HN. fet footh in the Blasse of righteouinelle, are the Golpell.

HN . Sayth the Familie is the rest of God prepared fro the begynning, for the people of God, and for all repens taunt persons: and is appeared in the last tyme accors byng to the promifes.

HN. permitteth to every nation, what Religion they will, so they hold with his heresse of the Loue.

HN.

## agaynst the Familie.

HN. received this mellage of his Guangelie, from the Chap. 2. feat. 1.

mouth of God him felfe.

HN. maketh the day of the publishing his Euange: Fol.4. lie, to be the last commung of Christ in indgement with thousands of Saints. For profe he citeth Clay. 3. b. Path. 24.d. and. 25.d. Jude. 1.b.

HN. sayth he will declare the secret misteries of God, Cap. 2. sent. 11.

and make relation of thynges hidden before the world.

HN. fayth the former kyngdome, wherein man was Cap.4. sent.1.

fet (that is Adam before his fall) is brought agayne in the lowlynes of the byright beyng.

HN. sayth of the Preachers, that they baunt and geue Cap.4. Sent.4. foorth them selves for Christians, and as illuminated the Ministers & men, that are Paisters of the Scripture, beyng craftie, Preachers of subtill, perverse of hart, darcke in their bnderstanding, Gods word. of a perverse nature.

HN. fayth that no man how wife and bnderstanding Sent. 5. sower he be in the knowledge of the Scripture, can by a Onely HN. his ny meanes bnderstand or comprehend the wisedome of Familie wise.

Bob but they onely that be of his Familie.

Therefore hope we (sayth HN.) with much toy over Sent.15. the dead whiche does in the Lord, or are dead in him, (to weete) that they in their Kesurrection from death thall it meth to passe in upngly come but 0,02 meete with bs. For all the dead of HN. his new the Lord, or the members of Christ thall now live and as day. rise with their bodges, and we shall assemble with them, and they with bs.

This day of the Loue is the last commyng of Chaist. Heresie sent. 18.
Abell was slavne through the wicked nature of sinne, Cap. 5. sent. 1.

through the handes of his brother Cain.

leaozie.

HN. deplaneth the whole Hiltorie of Abraham, from Cap.8.fent.4.5. Gene. 16. buto the 27. Chapter by turning it into an Al. 6.8. &c.

The greatest must serve the lesse, that is sayth HN. Cap.9.sent.7. the great righteousnesse of the law, with the great know.

ledge of prudence of the flethe, or of the earthly being,

13.itj. which

## Silina Rochester

which is borne out of the letter, thall scrue the litte nipu, bed simplicitie of Thrist.

it.3. HN . peruerteththe fourth Commaundement.

HN . fayth the Ecremonial law is nécesult to be obsterned.

HN. termeth our Baptisme an handfull of water.

or maner of John: that is with the water of repentaunce confesting their sinne, he is no Christian.

Po man layth HN, can Pinister the byzight service or Ceremonies of Christ truly, but the regenerate.

HN. denyeth the outward admission of Dinisters.

The Familie Chalbe in all perfection everlacengly bpo earth, to the end, that Gods will might be done in earth as it is in heaven.

HN. southeth perfection in this lyfe and in many places.

HN. south that this testimony and publishing of the topfull mestage (videl, his Gospell) is the kyngtome of perfection, and that all the services, and propheries, which are gone out from God doe lead hereunto, and rest and cease herein.

HN. his fayth Familie must not conceale or distemble their Religio, but they must hold it out before cuerpone, who the Lord stirreth by in their wayes.

In HN.his Familie is the true, most holy of the every lastyng beying of Bod, from whence the byzight service of the Familie is ministred; whereunto all services and prophecies, which are gone out from Bod, and his truth, do lead, as to the right and very true perfection; that Bod might ever be declared by on earth.

HN. sayth of all preachers without his Fam. that they are builduminated, buregenerated, burenewed, bugodocd busent, good thinking, which out of their literall knowledge come into the sheepefold of the belevers, besides the Church of Christ. Which Christ calleth theues, wolves, murtherers, false hartes, and Scripture learned.

HN . alloweth confession of sinnes in his Familie and forges

Cap.13.fent.3. Cap.13.fent.4.

Cap.19.sent.5.

ap.z.lent.t.

Cap. 23. fent. 2.

Cap.23.sent.2. Cap 25.sent.6.

Cap. 25. sent. 6.

Ibid. No diffembling is lawfull by HN.

Sent.10.

All prophecies doe lead and end in HN.his Fam.

Cap. 28. sent. 4. HN. raileth vpon preachers.

Cap.30.fcn.5.6.

## agaynst the Familie.

forgenenesse of the same, and clenting whiche he calleth HN.liketh of Purgatorie:

HN. fauth that the Romifie Church hath obediently Cap. 31. sent. 1. HN. Fauoreth grounded it selfe on the services and ceremonies, which poperie. are the prefiguration of true Christianitie, and her service Popish discices, and with dissence and service observed the same to pline good by a good discipline, 03 ordinaunce of the congregations.

Cap. 31. sent. 1.

HN. sayth that the announting with onle, which the Orders a Sacra-Papistes vie, is a Sacrament of the holy Churche of mentby HN. Christ: and signifieth buto by the announting of Priests,

and Cloers, with the holy Choff. and addition

HN. alloweth of the Pope, (because sayth he) through Sent. 5.7. The truth spred his service of the holy word, the true clearenes of Thrift in all landes by was spread abroad in all landes. the Pope sayth

was spread abroad in all landes.

HN.of the Pope layth

HN.of the Popish Hierarchie namely Cardinals, Bi. HN.

Thops, Parish priestes, signifiying the Leuiticall Priestes Sent. 8.

Deacons or helpers of the Parish Priestes, Sertons, or 18.19.

kepers of holy thynges.

Ponkes whiche signifie such as dwell alone, and are through the love of righteousnes sandified, and therfore Sent. 23. seperated from the world, and all that is fleshly: for to live even so as sandified ones of God.

All the aforefayo (fayth HN.) hath bene bled in tymes past in his true being, whe the light of lyfe had his cleare,

nes, but now is become darkned.

HN. condenmeth as many out of their knowledge, Cap.32.scnt.4. whiche they take out of the Scriptures: brought in cerstaine services, and ceremonies in any other wise and or then the Thurche of Kome appoynted: as bnorders by rejecting and blasphenizing the Catholique Church of Rome, and rentying the consent, and nurturable sustens tation of the same.

It is mere lyes and butruth which the Scripture lear, Cap.33.fcmt.11.

Scripture institute, preach and teach.

HN. sayth God rayled him vp (which say altogether Cap.34.sent.1. dead without breath and lyfe) from the death announted Blasphemye.

B.iii. him

.

## Rochester de

him with his gooly beyng, named him felfe with him, and Goded him with him felfe.

Cap.35.sent.1. All the Scripture speaking of Chitt, of his siede, of his comming in his glozy, is in this day of the Loue ful-

Cap.35.scnt.3.4 HN. sayth that the prophecies. 1. Coras. 4.d. Clap.3.

e.and. 11.b. Czech. 39.c. Soph. 3.b. Zach. 2.b. are in this day of Loue fulfilled.

Sent.8.

Refurrectió pastsed already saith
HN.

Spozeouer the raysing op, and Kelurrection from the past already saith
head, commeth to paste also, in this same day through the appearing of the comming of Christ, in his maiestie, acatorophing to his saying, John. 6.e. I will rayse him up again the last day.

Cap.36.sent. 13

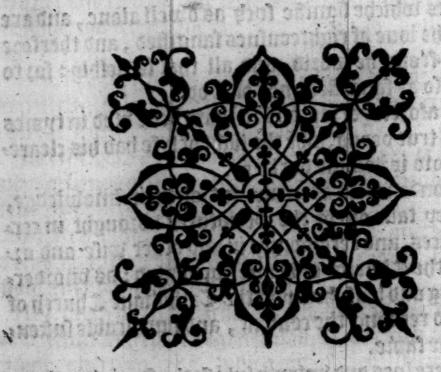
In this day are all prophecies suffilled.

Cap.37.sent. 1.

The service of Love is the persection it selse.

All (sayth HN.) shall perishe without the Familie of Cap.4. sent. 7.

Love.



THereticall affirmations, and vngodly expositions of Scriptures by HN. out of the documentall fentences.



Wenthus have the services of the testimonges of the holy spirite of Loue their Scripture vildly ministrations among the perfect ones : abused by Alleand do remove the midle wall : which is gones. betwirt perfect and bnperfect ones. To make even so of twapne that it be one

namely God, and the man in one true being of Jefus Chist. cap. r. fent. 4.

Pothing can come from the true perfection, but all Nothing combumble and mæke bertues and righteoulnes which flow his perfect ones out of perfection. cap. 1. lent. 7.

but perfection.

De alledgeth that there is a perfection in his lyfe, to Perfection. proue it, he quoteth 1. Coz. 1 3.b. cap. 1. sent. 9. 10. 2. Wet.

The perfection being forth nothing but all god, and loue, quoted as a profe. John. 13, 14. 16. he leadeth the into all truth. Cap. 2. fent. I.

## Thrist is taken on

1. ( With an imagination of knowledge.

2. Good thincking of the hart.
3. Or out of the text of the letter.

Poman can teach the word of voarine of Thill but such as have bene disciples obedient of the Loue. cap. 2. fenten. I.

Unilluminated Scripture learned and busent pras

chers. cap. 2. sent. 2.

The word that is ministred speakeable or in letters Chrik after the out of the Loue, and out of the true lyfe, is also Christ af, flesh what ter the fleath. cap. 2. fent. 4.

For even so among the belovers of the word, the word became flesh, and dwelt among them, and Jelus was in

## ylbopay bHereticall man Illoners

but doctrine. &c

Christ rooke no fuch fort borne of the birgin Pary out of the feebe of Das flesh the virgin, uto after the flesh that is of pure boarine, out of the seede of the Loue, and whosveuer feadeth of the overslowne ipozo, and his lyfe beleuingly in his foule, he eateth trues ly the fleth of Chaift, and bainketh his bloud; and is ray, fed by by Chailt in the last day to eternall lyfe, and bes commeth euen fo in his new birth, Confubstanciated with Chaift after the Spirit. cap. 2. fent. 5.

> As also for that the servauntship of the Law should be noe Bal. z.f. c. beire with the beleucr. cap. 3. fent. 10.

> That same was the complaint of Abraham, which be or ever be had a sonne, or an beire complayned before the Lord, that he had obteined no. Wen. 1 5.a. lede out of the beliefe. And supposed even so that his servaunt (that is his feruauntihip out of the law Moulo be his beire.but the conne wich shall be bozne out of the spirite, that is out of the farth of Abraham. cap. 3. lent. 1 1.

to Gods worde

Distriction

HN. his perfect As long as the young ones are childiff, and not vet ones not fubica growne by buto the Elberdome of the perfect being, thep are yet bider the ordinance of the Lord or his word: not that they should alwayes remaine as subject thereunder, but butill the appointed tyme, butill the manly old age in the godly bnberstanding of the holy word: (that is) tell finne in them be suboued, savth HN. cap. 3. scnt. 12.

Shrift.

alwayes.

Let euery one confeste his annes wherein he falleth before his Cloer in the holy bnderstanding, and make manifest before him all his dealing, and conversation. cap. 4.fent.3.

Scripture vntruly Expounded. 1.Cor.15. cap. nied.

Therely the mostall wherof S. Paule witnesseth is not any creature of earthly fleft & bloud, but it is the lining verses. 50.53.54 Word or being of God: which in the beginning was more Resurrectió de- tall in the manhode, and is in bs foz our sinnes cause become moztall. cap.6. fent. 3.

The letter flageth. 2. Coz. 3.6. namely the administra. tion of the law after the letter, or ministration of Christ after the flesh: that is nothing els but that the letter accozding to the requiring of Chaift, pointeth, and leadeth

## affirmations of HN.

bs to the death of sinne, and withdealveth even so our mindes, and thoughtes, from all that which is bugodly.

cap. I I. Sent. 6.

A man which loueth the bpzight right coulnes cannot The Family wil apply hinselfe bpzightly thereunto, before he have wholy have all the whole man or geuen over himselfe to the gratious worde, and service nothing at all. of Loue . for to be obedient buto the word : and even to Admission into to be admitted thereto by his elder in the holy bnderstan, the Familie. bing, and minister of the gracious word, for to become taught therein. cap. 13. fent. 1.

We that is admitted into the Famil . promifeth before Admissio to the God and his holy ones, that he will cleane onely to the Familie with an word, and his requiring, and thew farthfull obedience Herodes oth in out of his whole hart and minde, and not seperate him, the Familie. Why few Fam-

Celfe therefrom foz ever. cap. 13. lent. 4.

bles returne fro But if they (our ould sinnes which he calleth our Para- HN. his domours which in tymes paft we loued. (en.7.) take 02 lap bold ctrine. on ts with force, and violence, and that then although we cry there commeth not any power oz helpe buto bs, for to withstand their force and violence: and that they Giltles of pareven fo rauish be agaynst our will: fo are we guiltles of ticular finnes. the transgression , for we have cryed for to be released Antecedent, from the typanny of the euill, and there is no helpe come HN, his argubuto bs, Ergo, if we finne, we are guiltles. Dfthe which ment that we guiltles transgrelling, the law likewise witnesseth, may finne, where it fauth: Deut. 11.27.

A woman which is violently taken in the field, where Scriptures vercas there is not any help, and for auished (and although fied. the hauecreevalous and gotten no helpe ) the thall be

quiltles of the transgrelling. cap. 13. scnt. 8.

If it chaunce that any man through weakenelle doe Shrift. finne, pet let him not couer his finnes : but let him confelle them before his Cloer, in the holy understandung, and repent him, so thall then the Lozd be gracious buto him and forgiue his finnes . Cap. 13. fenten. 8. and Cap. 11. Centen.6.

HN. taketh to This is the day which God Actes . 17. e. hath appoins him that is prob.it.

## Hereticall affirmations of HN.

per to Christ. Agge. 2.7. Heb. 12.27. HN. I. Epist. cap. I. sent. 2.& ient 14. Shrift world then Popilh. Conference denyed.

HN . his holy

ten at Tables.

fted.

Scripture wre-

the white men that we'r

ted for to judge in the same the copasse of the earth with righteousnesse, through his word, in whom he hath concluded his judgement. Cap. 15. fent.4.

They of the Familie must manifest them selves and pub.of the peac. their whole hart, dealpng, and inclination, to the Cloers

in the Familie of Loue, Cap. 16. fent.4.

Dane not much prate or disputation with Graungers. noz with the that fall away from the feruice of the Loue, noz with the buwilling ones & relifters. Cap. 16. fent. 18.

D pe adiopned ones, and incorporated ones to the word pe hall not hold pou, Path. 18. and.c. 1. Coz. 5.b.

2. Theffal. 3.b.

Common with Araungers and Decliners from the ferbread dayly eanice of Lone , for to eate dayly with them at your Table the holy bread John. 6. D. Ades. 2.f. But breake and eate the fame among ech other. Cap. 18. fent. 1 Q.

> Beare in no wife any enmitte to any one, but thew alwaves your brotherly loue, which ve have amongelt ech

other. Cap. 16. fent . 11.

Sinnes forgiuen in the Familie onely.

Come now all and turne you to this mercy feat of the Loue of the holy spirite of Jesus Christ, and obtaine the forgivenes of your finnes. Cap. 19. fent. 2.3.



Theophilus his title. ZALONTAR A.

Which I exhibited vnto a frend of mine, to be convaied onto the Familie of love, that I might be certified of the doubtes in them contayned. Which for my further instruction one Theophilus sent me with a letter, and an Exhortation annexed unto the sayd Articles, with his exposition, in manner following.

### andsand aladia THEOPHILVS moder ad or mail

To the collector of these after expressed Articles (that out of his malitious minde peruerted the sence, and true minde of the Author, and framed sundry of them into errors,) and to the rest of his Assistants in these and such vn charitable dealinges, wherese uer they be, greeting.

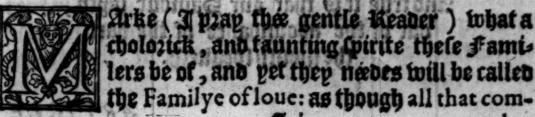
### W. WILKINSONS TITLE.

Errors out of the bookes of HN. faythfully, and truely (if fayth THEOPHILVS fuch preachers as be uncircumfided both in tongue and eares be to be beleued in these dayes) gathered, and quoted as in his booke by Chapter, and Section they are to be found.

#### THEOPHILVS.

YE might rather in truth have affirmed, vnfaythfully, Gay Rhetoricke lyingly, flaunderoufly, and malitioufly, or vnchal of the Familie.

# W. WILKINSONS CONFUTATION.



Œ.t.

meth

this toyen

man a tillets.

1. Cot. 16.1

Gal. t.zs.

r.Cont.

# Theophilus his title. 7 A Confutation.

Docum. sentences I. Chap. 1ect. 3.7.

Bullenger agaynst the Anabaptistes.

1.Cor. 16.14. Gal. 5.22. I. Cor. 13.4. I.lohn.3.18.

Math. 7.16. Luk. 6.44. Math. 12' 34.

meth-from them, were nothing but love, and the very perection of it felfe, (For to they affirme of themfelnes. Powif thefe be their fwete and amiable wordes , and louely phrases, what cutting tearmes thall we then loke for, when thep thall fee be that wee withstand their enterprise, and controule their oodrine: especially fring that I bid neither by worde, nor writing, ever gene the any occasion. But if this be their love, and perfection, then truely I confesse that I meane not to walke with them. I enuy not their happines, nepther care I amogeft them to be reckoned buperfed . In deede thefe speaches be fuch as the Anabaptifies bled agapuft the preachers of the Gospell, which withstode their hereste, they rayled on them calling them Lutherans. Fol. 254. Falle and carnall Cospellers 255, erroneous and unskilfultpreas thers 256. fucteders of the Pharifics, ibid. Ippocrites. blinde guides, foles, ferpentes, generations of bipers, hirelinges, 2576. fellowes of theues whome David maketh mention of Pfal. 50. Thefe were the flowers of Anabaptifies Rhetozique: but's Paule teacheth bs anos ther kinde of Cloquece, which becometh the children of God. Let all thinges (fayth he) be done in love, and the fruite of the fpirite is lone, toy, peace, long fuffering, gentlenes, godnes, farth: Loue suffereth long, it is bountifull, it enuieth not, it both not boalt, it is in dede and truth, not in tongue and worde onely . Pow wher ther this family have bene taught in the schole of the hos ly ghost, oz in the schole of the Anabaptistes, I leave it to the indifferent reader to be confidered. But if any man thall muse to sessuch envious speaches to flowe from to louely a familye, 3 auniwere : Po merueile at all, for fuch a fountagne, fuch water: men gather not grapes of thornes, nor figges of thillies. Anotrue it is that our Saulour layth, out of the aboundance of the bart

the mouth speaketh.

to seed the drong of

ARTICLE

Article.t. of certayne Articles No Church. 2.



He house of Loue sayth HN is the Church of God. 1. Exhor. cap. 7. s. 37.

Theophilus his exposition.

First note that it is all one to say the house of Loue and the house of God: the samilye of Loue, and the family of God: and then proceede.

#### William Wilkinson.

Arke wordes & double speaches, have bin alwayes the Carting holes of heretiques, playne meaning men walke openly at none, lewd and euilt disposed perfons bage, and wander abzoad at midnight. Foz he that Iohn.3.20. enill both, hateth the light, neyther commeth to the light leaft his dedes thouto be reproned. De fpeake in a rio. dle, neither both your reason follow . Because it is fra, med A petitione principy. Don take that to be graunted which is in controversie (or rather cleane falle.) For what vaovaietye of speach is this, or how both this reafon follow: The house of God is the Church of God: therefore the good willingones in England, which are na, Fam. of Loue med the Familye of Lone, are the Church of God . But in the briefe reif you will in playne wordes affirme, that you oncly title. which are of that familye, and no man els which is not of that societye, is of the Church: First I aunswere, that Bulling. 1.boke the Anabaptistes Did lykelvise of their conventicles af chap. 8. leaf. 18. a firme that they were the true Church : Pert I fay : that when I hall bnoerstad vour meaning better, I will tell pour moze. In the meane time I would you knew, that you are not of the Church, but pie haue made a Schisme Cypide simpl. August. ad from the Church. Chaiffes coate Without feame ye haue Crefcon. 2. boke rent in pecces. Truely fapth a learned father: who foeuer 7. chapter. both cut a funder the unitye, and billurbe the peace of the Church, whereby the fellowship of the faythfult is Schismatiques. tozne into diners partes, he is a Schismatique. Such who. mere.

were Chorah, Dathan, and Abiram agaynft Dopfes : fuch Num. 16.1. were they which disquieted the church of Cozinth by hole bing fome of Paule : fome of Peter: fome of Appollos. 2. Cor. 1.12. Actes. 20.28.29 Come of Chaift . Such are they whome S. Paule bad the 30. verles. Civers of Ephefus take here of for they thould be ares uous wolues not sparing the flock, who speaking perberfethinges Ihould drawe disciples after them. Df Rom. 16.17.18. fuch S. Paule fapth: I befeech you brethren marke those. which cause diffention amongest you, contrary to the doctrine which you have received, and avoid them. &c. Fam . bred and As for you of that Familie, neither were ve of bs , nor went from bs .. So ye have choked the word in many brought vp a mong the Paweake biethien, laying fininbling blocks in the waves pistes. of the simple. De haue led the blinde out of their way. Deut 27. 18. therefore are pe by Gods mouth accurled . And albeit that offences must needes come, yet woe be to him by Math. 18.7. whome they come it were better a millestone were hanged about his neck, then to offend one of the litle ones. There must be heresies in the Church to try the fauth. I.Cor. 11.19. full, and happy is he that holdeth falt least another take Reuel.3.11. his crowne. When ye can thew me by the scripture. that your Familie is the house of God, the piller of the 1. Tim. 3. 15. truth, I hall confesse my selfe to be in an erroz . Chaise bath genen be warning to take hede that no man deceiue bs, for many shall come in his name, saying, I am Math. 24.5.24. Christ, and shall deceine many: and there shall arise falle Christes, and falle Prophets &c. but he hath told bs before that we should not beleue them, nor goe after the. Beleue not euery spirite (sayth S. John,) many false I.Iohn.4.1. Prophets are gone out into the world. Thus are ince warned in the mouth of the sonne of God, & if the sword come and take be away, our bloud thall be boon our Ezech.33.4. owne head.

#### HN. His affertion.

# Article.1. of certaine Articles. No Church.

hart, and standeth minded agaynst God, and his Church.

### Theophilus exposition.

That is spoken of the loue it selfe, and not of the Family: (For how is an house to be builded on an house?) which thing also may not be denyed, for so much as Godis loue, and the other must consequently or necessarily follow.

### William Wilkinson.

TIGHT to the text of HN . and to Theophilus his expos I lition. The familye layth HN. is the hill of the Lorde whereon his house is builded, for profe hee quoteth. Efa. 2. 2. a. Mich. 4. 1. a. It Mall come to passe in the Scripture abulast day, the mountaine of the Lozdes house thall be pres fed. pared in the toppe of the moutaines. &c. The lence of the which places of the prophets is, that in the last day vz. Last day. in first comming of the sonne of God, the Church thall by him be reftozed to her glozious beauty, the which plas ces in HN. his new gospell 3. chap. 3. sent. are applyed to HN.himfelfe, and to the time of his appearaunce in thele wordes. Now shall the law be taught out of Sion: Euang. cap. 3. and in the 4. fent. for this is the day of promife: Plal. and fent. 3. ver. 24.c. which the Lord hath made: which first place is directly binderstode of Christ, and the building agapne of the Church by him. The other place of the pfal. Declared that Danid being appointed by God to be king over Ifraell, thould beliver the Arke out of the handes of the Philistines: Wherein he forethewed that by a figure which wastrue in Chaift. Cphe.4. verles. 4.8. 11. 12.13.the Ephef. 4.4. which HN.pzefumptuoully taking buto himfelfe, groffly erreth in applying the scripture, egracelelly blasphemeth g sonne of God. First making Chailt lette carefull of his Church, than he is in dede: Secondly he is openly im Marc. 15.28. pious in this, that whereas Civill farth, All is finished: Iohn.20.30. (meaning all types and figures, ) HN. maketh all bus perfect, affirming that in him and his appearaunce all C.iii. becom:

fent, 2.

Euang.præface. becommeth fulfilled. His wordes be thefe: The day of Loue Wal. 118. ver. 24. c. is the appearing and comming. Mat. 24. c. Luk. 17. c. Actes. 24. of our Lorde lesus Christ in the resurrection of the dead. Cla. 26. c. 1. Coz. 15.f. Wherein the law of the Prophets and all that is written of Christ becommeth fulfilled.

Luke, 24.c.

Scriptures quoted in vaine.

All which places by him quoted are very playnely ment of the refurrection, that is, the fecond refurrection from death, & the lecod comming of Chaift to indgemet: whereby HN seemeth to emply the resurrection of the body, and the second comming of Chaist to judgement to be past already, which is hereste: or els quoting those places for his first comming be alleggeth them amisse, 

O the which he that subjecteth not himselfe is a false

#### William Wilkinson.

Cyp.de simpl. prælat. August, ad petrum.dia.cap.34 6 Epist. 1.boke.

Cyp. ibid. throughout.

I is very true, be that submitteth not himselfe to the I Church of God is a falle hart. ec. Foz he thall neuer have God for his Father, which hath not the Church for his mother . The Church is Poats Arke out of the which he that is must needes be drowned. Christianus non est, qui in Christi ecclesia non est fayth Cypzian . De is not a Christia which is not of & Church of Christ. They be Antichzistes which goe out of the Church, and deale agaynft the Church. The which Church of Christ if your Family be, Shew me out of the fcriptures thefe markes wherby the Church ought to be knowen: this if vou can truely doe, I confesse that you have the Church: if ye cannot, beware least the further pe wander from the thepfold, the further pe goe altrap from Chaill', and encrease your owne damnation . Therefore loke well to pour Canding. The doctrine is very true, get the place quoted by HN Fol, 16. fent. 38. out of S. Inde to proue it

Ind. 6. verf.

is be

is bery impertinent having no such profe in it as he alleogeth it for. For how hangeth this reason together. God bath reserved onto the Angels (which kept not their first estate, but left their owne habitation) everlasting chaines under darknes unto the indgement of the great day, which S. Peter calleth their damnation. Therefore he that turneth away from the comminalty of Love (which as you tearme is the Church of God) bringeth even so over himselfe the indgement of his condemnation. But it were hartely to be withen that his fault in abusing Scripture were the least (which in the eyes of Bod is damnable) so should not his cancred and poyloned Herelies, besides his owne guilt, draw with them likewise the soules of those that stamble byon him. And thus much for HN his text. Pow to Theophilus exposition.

# Theophilus,

Y Du say that this clause: It is the hill of the Lord: is spoken of the loue it selfe, and not of the samilie.

#### W. Wilkinson.

Then belike you would have me take your meaning to be this . The love (y is God pe lay, for lo in the next clause pe expound it ) is the bill of the Lord, whereon his Church is builded . Withat a perpleritie of speach is this, p pe can not biter pour mynde fo, y I may bnderstand pe : If you meane y God is onely & foudation of his Church. graunt: pet hath not your Paraphrasis byon HN. his wordes as pet forced thus much. Ergo, God is the founpation of your Loue Familie. De take in had to explicate HN. his meaning, but the old Donerbe will still belike be true: An enill expositor marreth the text . For herein pou do but rayle dust with your thufflyng: & tell vs there is a marke if we could fe it, when pe have dimmed it with a barke ervolition fo, that it can not be fene . For in my simple judgement you leave the wordes very doubt. C.tit.

full. For whereas you make a circumlogution and fap, it may not bee denied, for as much as God is lone and the other must consequently or necessarily follow. I bnorstand HN. berp well, when he farth God is lone, it is berp true, and therefore I take it that in divers places he bleth this diffule terme the lone, for the Lord our God as a woode that is equivalente of fignification. But whereas you fav the other must consequently of necessarily follow, I bnoers Stand not pet what you meane, for it is as though pe bad me loke feefally and yet that mone eves : For what is the other which you adde. Is the sence this : the Familie of Loue (by you pretended) is Gods Church : & that God is the grounde of that your Familie ? Gene me leave to ble your own wordes, neither is the confequent good: noz both it follow of necessitie for which you induce it . For to let palle your learned and weightie Parenthelis (for how is an honfe to be builded on an honfe?) with a fad interrogas tozie ministred in the same, what a necestarie consequét is this ? God is the hill of the Lozo: oz this, God is the foundation of his Church Ergo, your pretended familie is the Church of God. How this confequent doth halte in his following, he that knoweth what a consequent meas neth can easely consider. But it sæmeth that you are no great gatherer of necessary consequentes : albeit ye iums bling flumbled on these wordes : To follow consequents ly 03 necessarily buwares . But if hereafter bypon a further deliberation by you had you hall enforce your consequent moze necessarily . I thall hit on your meaning the better & fo shape you a fitter aunswere. And thus much of the first Article.

An addition to the first Article, out of HN.

fent.42.fol.27.

1. Exhor.cap. 12. THe Familie and comunaltie of the same house (vid. of the lone ) is Gods chosen people of Israell, and he him selfe with them is. Ierem. 24.a. 6 31.d. Ezech. 27.c. Apoc. 21. a. their God, and will like wife bide their God, from generation to ge-

nera-

neration, enerlastingly. And if they chaunce to transgresse in any thing, God will then, 1. Chron. 3. chaste teach and informe them: but he will no more withdraw his grace and mercy fro them. Pfal. 89.c.d. For God hath chosen none other house, nor Ierem.7.b. Temple, but 1. Cor. 3.b.c. & 2. Cor. 6.b.c. the god- I. Exhort . cap. ly childre, or Communialtie of love. For the F. of L. is the mer- 20, sent. 7. fol. 49 cy seate of the lone (that is of the Lord,) the schole of grace: Exhor. Cap. 12.44. Heb. 5.a. The rest prepared from the be- Dictata.cap. 19. ginnyng, for the people of God and all repentaunt persons. It sent.3. is the Sion and Ierusalem from whence the law was prophe- Euang.præfac. sent.6.&.cap.23 sied Esay. 2. Mich 4. to come. The Familie of Loue is the true sent. 7. tabernacle of God, which shall in all perfection be everlasting- Euang. cap-3. ly upon earth. For so it hath please dod to the end that his sent. 3. fol. 4. will and judgemet of his righteousnes may be done upo earth, 3. Article of the as it is in heaven Math. 6. Luke, 11. All prophesies & mini- Lordes Prayer. stratios, which are gone from God doe tend or lead (to the Fa- Euang.cap. 24. milie of Loue) as to an enerlasting, very true, perfect, good & most holy service of the love (that is the Lord) which shall remaine in the same clearenes in his ministery enerlastingly to the end that the same most holy Prophet good fro henceforth

#### W. Wilkinson.

might perpetually be declared upon earth.

These have I (god Reader) put downe as a tast, that thou mightest bee somewhat acquainted with their horrible blasphemies: and thereby thou knowing them, mightest more carefully eschew and avoide them.

ARTICLE. 2. HN. Notruth.

Sayth that he cannot perceive nor find the true belief in Iesus Christ amongest any people upon earth, that walke without the Communialtie of love, and live unto them selves: and that same is appeared and manifested unto the holy ones of God in the Communialtie. 1. Iohn: 1.3.a. of the love, through the appearing. Mat. 25.3.d. Act. 2.11.d. of the comming of D.i.

Iesus Christ, out of the most high heaven . So cannot likewise the same most holy belief become rightly witnessed or confes-(ed by any other people, nation, or communialities, but onely by the 1. Cor. 12. a.b. Ephes. 4.b. communialitie of the holy ones-in the lone, or by such as walke and line . 1 . Pet . 1. b.1. Iohn. 3.b. 6. 4. b. obediently under the gracious word and his Service of lone.

V. Wilkinson.

Iam.4.3.

Math. 25. 11.12.

Exhort . Cap.

Prou.8.8.9. Pfal.58.4.5.

HN Sayth, he can not perceine or finde the true belief. c. to this I aunswere, that it is Bods inft. though fecret, judgement, that when men afke amiffe they do not obtaine, when they knocke at the wrong doze, they are not let in, and beyng on fle pe when the briogrome commeth and wat light in their lampes, ther enter not in, with him into the Mariage. That HN . bath not founde nor perceined the truth, the reason is he wil not learne. 1020.8.8.9. he Coppeth his eares charme the chare mer neuer fo wifelp. Plat. 58.4.5. The Lozd will quide the that be mæke in his way. Plal. 25.9. but knowledge entereth not into a froward foule, and a fole that feketh wisedome findeth her not: for the Lord withstandeth the proud & geneth grace bnto the humble. 1. Det. 5.5. The Afraelites fought God as a people defirous to know his wayes, but because the feare of him was learned by mes preceptes Clay, 29. 13. 4 they were felfe conceited wife Clap. 5.21. Therfore bio they heare and not bubertfao, fe and not perceine, their hart was fat, their eares were beaup and their eyes were thut . Clap. 6. 9. 10. Where note (curteous Reader) that this holy Prophet (for so wil the Joigner needes have be for to take him) HN. and our Papistes ble the felfe fame weapo, and by the fame knife læke to cut the theoate of gods Church, which they havle Popish chaleng after this soft . Your Church ye Protestates was not alwayes

9. Artic, 8.detrouer. I lib.4. cap.9.pag,121.

visible neither did it alwayes appeare unto the world. There-D. Fulkes boke. fore it is not the true Church . Wihat a faint Consequent Stapleto. Con- and weake reason this is ( especially with our Papistes, which can notabide an Argument dawen from the Pes gatine)

gatine) by this which followeth being the like may eafes ly be proued. I fee no funne (fayth the blind man) neither

heare I any fluctures of fong oz pleafaut Buficke, fayth the beafe man . Therfore there is no funne fauth the one, no; fong quoth the other. H.N. the fonne of perdition, and the Remish becode of old Dipocrites can not fee the truth, or will not: therefore there is no truth at all . The communialitie of the holy ones in the lone ( for so buleffe ve terme them they will bee angry out of measure) creepe in corners as owles doe at none, even as did the Anabaptiftes in the first spaying tyme of their hereic : therefore Simlers epist. there is now no Familie of Loue, neither were there any Anabaptistes any tobere in tymes past : this Argus ment as it is enioet in the one, so will it not be benied by pother . Albeit in dede it be a feble kinde of disputying & farre (warning from all rule of reason. For the seving or not feyng of moztall man both not approue oz bisproue the truth of the immortall God. Pharao king of Egypt fain Mofes and Aaron, and confested the miracles by the Exodus. wrought to be true miracles : pet faw he not a reason to perswave him to let Afraell goe. John Baptist vio as it were point out Christ with his finger, saying: Behold the Maic.7.37. lambe of God. The Jewes cofessed that Chaist had done all thinges well . The Pharifies faw their thoughtes difs Math. 9.4. closed pet reasoned they thus: The Scribes and Pharifies and rulers beleue not on him : but onely the rude and ac cursed multitude. Therfoze is he not the Deslias . And Iohn.7.48. if I thould ble the like forme of Argumet as this is: trow pe the Familie would thinke the consequent necessary? Before the dayes of Queene Mary, or An. 1555. at the furthest, this Louely Familie was neuer sene noz beard of onely the hatchers of this Familie, the Libertines, the Arrias, the Anabaptistes, the Free will men, and Catharistes Fathers of the were than extant : but as pet this baode of Locustes had Fam. of Loue.

name of Loue, which it now hath . Therfore the Familie of Lone neither is the Church of God, neither is the holv

D.ii.

not broken out of the bottomlesse pitte neither had it the Apoc.9.3.

truth

the

truth of God in that their conventicle: but onto them and their Patriarch HN. I leave such kind of reasoning, most hubly belieching God to give them eyes to see, tongues to confesse the truth to Gods glozy and the safegarde of their soules in the appearance of his Christ.

After HN. had told his Disciples, where he could not finde the truth, now he telleth them where he foud it.vz.

#### HN.

THe same is appeared and manifested unto the holy ones of God in the Communialtie of Loue.

#### W. Wilkinson.

C D that then belike, bnlesse it be graunted him that he I founde it there, all his labour is loft. Secondly it was not founde out there befoze he foundeit, and to that purs pose it is whiche in his new Cuangely he sayth . He will declare the secrete misteries of God, and make relation of thynges hidden from the world untill his new day . &c. And he is annointed with the holy Ghost: Godded with God in the firite of his love : made beyre with Christ in the beauenly goodes of the riches of God: elected to be a minister of the gracious worde, which is now in the last tyme ray sed up by God according to the promise. Ierem. 33. Wilhich is ment of Thill wherein HN. blasphemeth. What if for all these. his great boaltyng crakes, his (wellyng wozdes of bank tie turne to imoke out of the fornace, and buff before the winder what then tiffoz all his outfacyng of the simplicis tie of the Golpell, and Chouldzing out the sonne of God, the Lozd lay ope his folly to the world and his thame bno to the sonnes of men and if he founde no truth, or if it be truth, pet not of his finding. Was there no truth before he told it: Was there no Gospell before his heape of cons fulion and huge lompe of thapeles and buthamefalt heres fies : If there was (as most budoubtedly there was) a light before Darkenes, and an Arke of God before Dagon

Cap. 2. sent. 11 leaf. 7.

Cap.I.sent.I.

the Whiliftian Jooll, why boaffed he then thus prefump. tuoully, that the truth was of his findyng onely: Beither is it vet agreed among his new peruertes, concerning the age of this new founde herefie. For some of his Sectaries beyng demaunded where his Church was from the Apostles tyme, butill the appearaunce of HN. this new found Prophet of theirs , he aunswered not onely obscure, ty to the question, but also fondely to the purpose, and bus fittely to satisfie a waveryng conscience . It was in the land Truth from of the linying among the holy ones . But thus both the Lord Christ and the suffer their eyes to bazell, who are quicke lighted to feeke Apoftles tyme out Phantalies to feede the it itchyngeares of them who where the Fam. no bodrine can content.

affirme it was.

HN. alledgeth. 1. John ... a. foz profe: The wordes be thefe. That whiche we have fene and heard declare we 1. John. 1.a. vnto you that ye may also have fellowshyp with vs, and

his sonne Iesus Christ. There S. Iohn teacheth be is a true witnes because he faw and heard fecondelp he was a profitable minister, because he kept it not to him selfe but declared it buto others. Thirdly the profite that both

that our fellowship may be with the Father, and with

enfue to the Children of God by S. Johns veclaration: that ye may have fellowship with vs . Lastly to make his mellage moze amiable in the light of men, and me to

embrace the same more gravely, he addeth : that our fellowship may be with God the Father, & with his Sonne Iefus Christ, and to entile them more effectually to take

hold of Christ, he theweth that Christ commeth not bare or naked, but clothed and accompanied with all his mers cies, to the encrealing of his children and comfort of the

godly. This worde fellowship geneth bs to understand, that among the godly there ought to be a mutuall felyng of infirmities, with a supplying of all comfort both in

thynges spirituall and tempozall. This doctrine conteis neth the true Exposition of the Article of our belief, I be- Communion of

leue the communion of Saintes, So that HN. might euen Saintes expounaswell have founde his Communialty, (nay with much ded.

D.iy.

more eafe and lette labour ) in the belief as in S. John the

Apostle.

But let be fee the application of this place of S. John. The faithfull have fellowship with the Apostles and Godthe Father, in or with Christ Iefus: Therfore this fellow hip is in the familie of your love onely, and there is no societie in truth but yours. Pot fo. For many a day before HN was heard of was there a Communialitie of Saintes, neither was it a Communicalitie of godes, of which the Anabaptiftes Did dzeame, neither that filthy and graceles Communialitie of the Femal kinde of wines, virgins ec. whiche the N icholaitanes did dote of : What this it was that made HN. lo farre to ouershote him selfe, that wheresoeuer he founde this word Communicalitie or fellowship, straight way be imagined that it might prone buto be the Family lie of his new invention. For neither did the woordes Actes. 2.44. Act. 4. 32. And all that beleved were in one place, and had all thinges common (meaning that quoad voum to belpe and releive the necessity of such as could not labour, there ought to been mutuall contribution as mong the faithfull of the irtempozall bleffinges, as there is in all Churches rightly governed ) prove quoad poffe ffionem according to private right no man ought to eniog any landes of other postession to the mainteinance of his callyng and nourishing of his familie, though in holy Scripture it bee let downe for an unfaillible: truth that Phillip the Deacon had a house : so had Mathewand Peter, and Ioseph of Aramathia, Lidia a purple feller and Cornelius the Capitaine had prinate abidyngs and great wealth: fo had Philemon a faythfull Preacher and com. panion of Paule the Apostle both house and servauntes, pet no Communitie.

Apoc. 2.6.

How HN. foud the truth.

Thyoly hee telleth them how hee founde the truth: Through the appearing of Iesus Christ out of the highe beauen.

matimore

To prove that Christ appeared buto him hee citeth. Math. 25 . D . wherein is conteined how Chaift Chall come in his fecond commong, to feperate the thepe from the goates &c . Act. i. 1 1. b. the men in white garmentes fayo he thall come agapne, so as ye have fene him go into beauen. Thus then of Christ did appeare in his body (to HN.) and in his fecond commyng, or if he appeared not otherwise, than did he not appeare to HN. at all: and both the mighty Kabby of & Familiely: which is very like to be true : 02 els with the Sadducies hee Denieth the refur: Math.22.23. rectio, or with Himeneus and Philetus he affirmeth that 2. Tim. 2. v. 17. the refurrection is past already.

. Farma orla

#### HN.

THe same most holy beliefe cannot become vprightly witnessed, nor confessed by any other people. &c.

#### William Wilkinson.

Dis is the last part of HN his assertion, wherein he where HN. theweth where onely the truth and true beliefe is to foud the trueth. be loked for : that is in the Familye of Loue, of his coinning and not els where. The moster whereby he labous reth to build, is ontepered, the stones are very precious but neyther fitte noz coucheable in that place wherein he fauth they hall be lavo . The place by him alledged 1. Co2. 12. a.b. proue that although there be divertitre of giftes in Gods Church, vet is it thereby builded bp. Foz there is but one spirite whereby, and one Lood to whome the Church is builded. Anothis he amplifpeth by divers examples and fimilitudes of the body of man. ec. And Cphe. 4. b. he theweth that there is but one Church, one Fayth, one Baptisme, and yet are there divers functions instituted of God for the building up of the Church as Aposties, Guangelistes, Pastors and teachers, pet doe all these divers giften fend this one, and the same Jeff dan erging theraf, kritit. Arthat genters, and The

L. J. Beic. L. 200

Vnitic not althe truth.

end. 1. to the gathering together of the Saintes . 2. to the edification of the Church. 3. to the buitpe of fauth. And to touch S. Paule his meaning and scope : Theres fore Christians ought to live charitably together in love. Doth this then proue, that if men thould agree, they had the truth, and none but they that doe agree ? doth buitve of mindes prous a truth in boarine: S. Deter and the wayes proucth rest of the Apostles in their feruent paper affirme that 1. Pontius Pilate . 2. the gentiles. 3. the Jewes agres ed to put Christ to beath. Act. 1. 27. 28. Was here truth because they had buitper Quen so though I graunt all to be true that &. Paule affirmeth (as no doubt it is bery true) yet hath not HN fitty alledged these places. 1. Co2. 12.b. Cphe. 4.b. to proue that the truth is no where taught but in his Familye.

#### HN.

11. Epift.cap.5. fent.4. and. I.Epist, cap. I, sent, Ithout the Familie, is nothing but good thinking, tedious tranaile, labour, and misery.

### Theophilus.

CO then this is very true ( fauing that you have put Dtruth, for true beliefe) the rest of the wordes are spoken or referred to the rest which God hath reserved to his chofe in that house, and to the service of that house. Loke better on the text.

#### William Wilkinfon.

Densoeuer any man shall be without or des part from the Church, he thall nevther finde rest in bodye, noz peace in conscience: as they doe very well knowe, who have departed and faine away from the knowne truth, or which at any tyme fuffer their cons sciences to waver & halte betwirt God, and Baal, truth. and errour, light, and barknes. Boo for Christ his lake keepe be from falling away from the truth, of franting in mammering therof, knowing that Beuters, and Dis pocrites

Articleiza of certaine Articles No truthoung

pocities , with Lukewarme brethren wall be speived out of Goos mouth, which HN and his Familye mult take beede and barken to whiche geneth any man list berty (so he be of their Familye) to embrace, and lyke HN. geueth liof what religio he lift, in his new Enangely. cap. 1. sent. 4. gion.

Nomifthere be nothing but transile, mifery, circ. With wille po peace and health buto them, which are dogges, and not of the boulhold of Fayth, permitting them what religion they will. But hereby ye thought to aretch your Familye, from lea to lea, and from one end of the world to another . So that here you thewe what kindsed act quaintauce your Perelie bath with & Anabaptistes, inho Bullinger 2 affirme that for their quietnelle lake they may confirme bap. 2. booke.4. them felues to any Religion of the people amongett who Chap. they dwell. How neare you and thefe me impe, I leave to the discrete Reader to discerne. M. Bullinger bis cenfure on them is this . Of this judgement was that beaft Dauid George (fayth he) and this feet is the most pestilent of all others. Thus much layth M Builinger who was acquainted with the as her him felfe telliffeth I dio put truth for true belief, thinkyng them to be all one, nets Bullinger 1. ther as pet have pe theined any difference betwirt them. booke, 4. chap. Thaue looked on HN. his rext sufficiently, Bod gene pou leaf. 9, b. line. 17. grace to loke better on the Tellamont and to come backe to the truth whence ve baue avoden, and keepe me in that which I boe and have professed and the sente was to be

# Some fant said inge maghine sund suy suger busgrans

ory recovers language that for He true light hath not bene declared by any of them all, HN. 11. Epift. that have taken on fet forth and taught before the fame, cap. 5.1ent.4. and without the fame Familie of Loue. Heb. o.b. ..... 1. Exhort. cap.

16.fent. 9. leafe,

### to trais at ai no tamin Theophilis. male glattat om dan erid in not ecoesical fight of

Wouthuld do well to alledge the text as it is, and not Tilpourmiene this ginamon, which is that there is hath bene of can be any more that one true highly 2. Ohria)

OF

Notruethun ou AConfutationnes de Articleuza

or the love whiche presently is appeared to his choisent in the house of love or of God! For before and without the Church and his semice there cause no truth truthe.

berty (to be be of their dinkling) trembace, and toke HN, gruch liof what religions lift, in the new Energey, cap. 1 lent. 4, gion.

that our blome fouthlager fold os, there is not any truth to be fond, without his fond Familie, although it bath by the benetianoled, in that part of this Afficie which immediately goeth before, yet this learned Elber of this Lonely Familie barketh and branketh littlagaint be and will not fatter playing and manifelt fruth to from his mouth. And although the place by me allevier ou ti degedalla Pan dedon lendelode ona mitadred ad n'Allenged it pet willbe not be latiffied, but de it were lacong me en mitted carne of the leeketh to over mille me with his e longere a fauth to blanke me withalf, that I have mit taken and fallified the author. But because he taketh me by for an Amaginer of the text, vouchfafe geliffe and fur teous Reader to way myne Jimgination, as he pleafeth to terme it. The place to me riceb out of the 'i. Erbozt. of H Ni Capla ad Charge 16242 districte very first line thus Therefore the baly nor the most holy, the time nor the most true light ( which the most highest but bre featly in his molt haly fernice under the obedience of the lone genen unto us. for to be declared forth Whath not Heb. 3.8.10.4. bene detlared by any of the all that have taken on, let forth, and taught any thyng before this same or without this same our service of the lone. Are not thefe my bery wordes fauping that for beeuities lake I pretermitted your long and bunceeffare Parenthelis: Dane I not Delt truly with your boucholo. father in that I truly and faythfully as from his oline mouth did report his wordes : Am I not builtly chars ged and fallely blamed for my Imagination in the text of so worthy an Author ? But feying it is not expedient that I be myne give indge of myne innacencie, Brefermie to the fentence of the invisteret Reader, whom also poeure to be advertised that he bath bears me take an older ball

the Brede

ting in his more, whe as the farth of their Familie (HN, Theophilus vt-I meane) in the boke by him intituled. Distata per HN. tcreth an vnor documentable fentences fapth nothing can come from the 1. chap.7.fentrue perfection but all humilitie and meeke vertues and righ ten. seen fies flowerh from all perfection : Asto if to flaunder and mifreport be a worke of righteoufnesse and worth of their perfection, let them glozy therein, I had rather in that fort be unperfect. As for me and those that befire not band over head to receive all that comes from every ma. it is sufficient and shalbe that if they lauish out any bus truth, that I be pardoned for not lealing bute it, before A way it in Boos ballance, least it pronelight, and try it at the touchstone least it be counterfeite.

The places of Scripture by HN. quoted are bery impertinent and absurdely alledged , hanyng not any thick woodes that founde toward fuch a fense as be would fav they a Cist encessed yearse; postery the Cheemed no rest

merer feate, the Familie of the Lago, and pet all is but ho portifie. For the Les zulidanskirnall tabernacie intie

Here hath not bene, is, ne can be any more tha one light which is presently appeared vnto his chosen in the house of love, or as HIN, sayth, our house of love.

Slom A. SalW. Wilkinfon.

UV Dy then have pe left the Churche, into the which pe were Baptiled : why did pe promile ve would manfully fight buder Christes banner, and continue his farthfull fouldiour and fernaunt to your lines end, and now loke a runnagate Apoliata & a cowardly fouldour schollers trayof rather atraiterous Judas pe betrap his Saints to Sa that breake truce with the fon of God, into whole obeot ence pe were smorne: Why do pe like children patt grace infolently faunt and thethe your mother, and impuvent. to tread binder pour feete the Lordes pearles as most file thy fwine: why come you not to y light that your workes may be tene bow they are wrought in God: what meane

tors of Christes

rou

Ephel. 4. 4.

Theophilas ve. you to frame and imagine to your felte a new Thurshee "cie da sirerot for whereas to offe you affirme, that you have no church rismissive disurt but ours, no affemblies but ours, tohp both HN. terme tt I chap, 7 len. our Familie or feruice? both not this wood, our Familie, note a particular fede of faction in the polletion of a few . De fav very truely there can not bee any truth without the Churche If this be true then pour soctrine's falle, for there is but one Lord, one fayth, one redeemer, one spirice of lanctification, one Abraha the father of the faithful one Ifaac one Tacob one boop wheref we all are mes bers . The Churche bath but one bead and one boby! As for Derioving and fcoffing Ismaell, he thall be call out with the bondmapd his mother: prophane Efan hall have no part in the Lozdes inheritaunce, neither pour Schismas ficall Familte onles pe repent bartely for that which is paft. The lewes cryed the Temple of the Lord, t pet were they a fiftenecked people: you cry the schoole of grace the mercy feate, the Familie of the Lozd, and pet all is but hys pocrifie. For the lower hav an externall tabernacle inftituted of God. Therfoze they might boalt better tha you. Pou haue coined and invented a Schilme, & pet bery co. fivently you affirme, your conneticle is the Thurch with: out the which is no truth to be loked for.

#### An Addition of HN . vnto the 2. Article.

Euang. cap.4. fent,5.

Scnt.7. I.Exhort . chap. 16.fent. 16.

toficial to

O ma ( fayth HN.) how wife focuer he be in the know ledge of the Scriptures, can by any meane understand or comprehend the wisedome of God, but onely they that be of the Familie : who foener is without the Familie is inneigled with wiles, subtletie, and falschode. For no man rightly accordyng to truth of the Scriptures, nor according to the Spirituall understanding of the godly wisedome, can deale in, or vse the true Gods fernice, nor the fernices of the holy worde, but onely the Illuminate Elders in the godly wisedome whiche walke in the house of lone.

The wife men of the world and the Scripture learned have Enang.chap.23. not knowen the veritie of the heavenly truth, nor yet obteined fent.6.

Article. 2. of certaine Articles. No Baptisme. 11

or gotten the clearenes mith Christ, portund ad the literallos

It is mere lyes and untruth pubat the Soripture learned Euang, cap.33. through the knowledge they got out of the Scriptures , infti- fent. 11.12.13. tate or teach. etc. to haling and to fait ( alast

They preach in deede the letter and Imagination of their 1. Exhort, cap. knowledge but not the word of the linging God. Therfore Tayoh 16.17. 18. he they are me whose knowledge doth imagine much in the

Cap. 16, lent. 5.

ARTICLES of HN and No Baptisme



Ishout the Familye of Lone (Jayth HN) there 1. Exhort.cap.7. is, no true Christian Baptismention ambique fent. 10.11.32.

This same is the schole of grace, to an ever and cap. 12. scnt. lasting remission of supes oner all such as cleane 44.fol.27.

There is no true Christianitye but the Comminalty of the & cap. 16, Sent holy ones in the lane of Christ lefus, John 17. c. Ephe. 4. a. b.

All other that have not the Christian doctrine of the fernice of the lone forgoing their Baptisme, It is not meete and convenient, that men should count such unbelevers, and unbaptised ones for Christians: neither yet also for men, at whose handes one should any way suppose or trust to finde any word of Joh. 1. a. 3. a. gods truth or yet any workes Man. 1. a. Euang.cap. 23. righteonfnesse or Gods service, that Godregardeth or accept sent.7. teth. They are without Christes body.

& cap.4.fents

Theophilus.

Onfider better of the text. Rather vinder the obedience of the father and his love, vnder the obedience of Christ, and his beliefe, and the obedience of the holy ghoft and his renewing of the lyfe, and minde &c. to be baptifed in the name of the father, the fonne, and the holy ghoft, &c.

William Wilkinson.

Bat account HN maketh of our Thurch, and the truth therein taught, is already declared. Pow followeth

No Baptifue o'll A Confutation so to Articlem followeth it to be understode, what his opinion is of que of Low Sandidan do saland first to Theate of bantifue ( For of . 21.11.12.1001 the boly Sacrament of the Supper of our Load he hath maitten very litle ) what he attributeth to our Church in griogogod ruo suad sol stalt, angala ai nierott c.Exhore, cop. .81.71.31 the podring of the lone, we are not to be counted of him, Cap. 16. fent. f and his Fam, to be haptifed ones. To the which I will aunswere briefly, if firit be thall tatiffp me in this bemauno: Wifether when there was no Family of Loue, there were no bpzight baptisme in England ? If helap there was a lawfull baptiline, than is there an opposit baptisme without the foregoing of his louely pourtue such ir goodes and without his Family a true Christian baptiline. Je lot there was none, than doe I auni were, that thele Famelers in England are not rightly baptifed, e fpeake Secap. 16. feats the truth, e worke righteoutnes, or an acceptable worke so, folias. in the light of God. To the which, if the Familye Mall further anniwere, though then they were not, per tince they have bin rightly baptiled. This it may be, Ditels the Joyner will aunswere to approve his hereticall behautour at Colchester: and to this I am to reply, that if the Fant. acknowledge a rebaptization, then are thep hypocrites all the lost of them. For they in their latt to-Euang. cap. 23. festion ( being a rebear fall of their doctrine, beliefe, and religion ) affirme, that they doe deale famply and playnely: &c, Confes, leafe, We have ( say they, ) nor v samy other Ceremonyes, lames, Ibid. 6 leafe.v. statutes, nor Sacramentes: of Baptisme, and supper of the Lord, then such as are ministred in the Church of England. But I fap that the Church of England bleth no rehapti zation. Therefore if they be rebuptifed, they be double faced dicemblers. Furthermozelfthep hall affirme that they ble no other Sacramentes ec. than is bled in the Church of England, that is: in their Fam. in the Church of England, because it was sayd in the first Article, that

we have no Church without their Family: 3 aunswere: They pretend in their confession, they deale faythfully

with all men: If this betheir fayth, what I pray you distributello

Article. 4 6 of certague Articles. No Forgouenes of E.M. is their fallippen fronthermore Itlet passeto reprateut much leffe to confute ... that fand opinion of those vaine beads, which thought the partyes baptiled of heretiques, ought to be rebaptifed agagne. Dfthis opinion the Famul of Loue seweth to take very well, for hesauls (then at a firms before, that without this Fant there is no Christ make it's glozious Church wotlesse mo wanditad fiail And thus much for this Article is fufficient As for pont frend Theophilas, pe buddle aplo , that no man can inis derstand you: when you shall learne to speake out of the mouth, and leave to fumble with pources. Thill tell And to this purpole fith fassgrabtus spemanning ground Adddition of the 2. Arricle of History 2 ods £139.45.14. HII Reproueth our do trine with this terme, an hand-HN. Eurog. full of water, an Element th water. Who feener is cap. 19.lent. 5.6. not baptized according to the forme and manner of John who baptized the people confessing their sumes flowing with the water of repentaunce into their hartes, he is not rightly bap-Math. 26. 19. tized, neyther may be boaft els that he is a Christian. ARTICLE BOUNDANISM of orgeneries of finnes in frompet. Ferufalent aboue is free, and is the mot This bipanibe Family a fayth of Muchare is and Exhor.cap.7. forgenenes of sinnes for this is the true Christent.40.8 cap. Stianitye the Familye of Loue, wherein God Euang.chap.41. himfelft 2. Con. 6. b. Apact 21 addivelleth; 7. Voll illumizates brue berthedbirdhundli vube beriders of the chospell, and successed the glan, mai hing a prosession of religible depth barrety baning densi-For to it is agreable with the Scripture. Anadenelight William Wilkinson A Wetrath of this expolition, I must glavly grount, and willingly confests. by Po parpon of finnes without the Church of Chain. For truely it is layor po ARTICLE C.iiti. man

No forginemes to ToVA. Confutation 1190 for Article 14.

Ephel. 5.25.26. 27.

wan must fever of put firsunder that which God hath linched together and Coinour Treede the Communion of painten and loggenenelle of linnes are topned fore there And Social and Charles and Chair gave him felfe for the Chanches to fatilify it, and cleate it by the was Appropriate water through the woode that bee might make it a glozious Church spotlesse and without which kle sco. And I know been well that we are naked in our felnes and pagen but in Chaid Jand his Churche fo ma ny agaremeinders of that the avere the then richtly with the minifold graces of God, and continually chriched. And to this purpose fitly sayth the spirite of god by Clay the Prophet , God is in the Churche : and the 21 . of the Apocal 3. a. is fitty alledged, and the truest hether.

Efay.45.14.

2. Con 6.b.

Math. 16.19. &.18. 18. John.20.34.303

to that HN, bath cied , As for his place out of the Co. rinth, there is no such theng mor any steppe of fuch a sence as he sæmeth to alleoge it for. All the Article if it. Mould be genen , pet thall you not thereby prone that without pour particuler conucticles, and Schismaticall. allembles, is no remission of finnes. For the promise of the keyes, and the remission is genen to the Church which is Christes spoule, not to anharlot, and thameles Arumpet. Jerusalem aboue is free, and is the mother of man distal beatl: but pour Agar is in bodage, and is call forth with ber children. The Lord gene pou grace to confider in There is no favour of God to them that for lake his truth, and cleave unto errour. Most of pour illuminates have ben profestors, though now molt deriders of the aborpell, and skoffers of Keligion, mas king a profession of religion, but inwardly having benied the power thereof. The further you walke in parcher nes, the greater is pour daunger.

An addition to the 4. Article.

In Her ages destriments in distanguabanglian suffirmed that chere is no pardon core is Exhores out will fenting. eap. 1 5 fent, 29. 6 cap. 18 fent. 7. Enungi vap 21 fent 721 ARTICLE dinin.

Emust have respect vnto the service mini-1. Exhort.cap.12
stred in the Familie by the Elders thereof. sent.40.41.42.
For God hath chosen vnto him selfe the Fa-43.44.
milie of lone, and this service of the holy and 16.
gracious word: for their ministration is the

Safemaking ministration.

Neither is there any munister of the worde rightly called Lam. cop, sent, but by their Familie.

31.

### Theophilus.

Because their exercise is obedience and love according to the requiring of his word.

### William Wilkinson.

Thue it is that Gods ministery is an holy and sacred thing, in thought not to be violated, in word and dede greatly to be had in reverence. For they which are Gods Euang.cap. 52.7 mestengers doe baying the glad tidyinges of deliveraunce Math.4.14. from sinne and Satha buto the people of God . They are Ezech. 33.7. Bods watchmen and do warne bs of the commyng of the 1. Pet. 5.8. enemy, which like a roaryng Lion goeth about feekung Luk.22.31. bow hee may becoure bs . And because their mouthes Malach, 2.7. should keepe knowledge, of them must wee aske for the bnderstanding of the word, and enquire after the will of our God: pet both not all this prove, that that ministras tion which is by you, of that faythlelle Familie forged, is the true and holy ministration . For fometyme ( as now in your Familie) it cometh to palle, that falle 1020phetes will fay, thus fayth the Lozd, and yet the Lozd hath not spoken. They will presume to preach without a vision, and prophetic without a burthen : runne when God bio. beth them not go, a take the tellimonies of the holy ones in their mouthes, when yet the Lozd sendeth them not. Deretiques will with a face of the Churche leke to out-

tiquoz

face both the children of God and the truth also.

Thus then not every one that pretenbeth is called in bebe, for some come not in at the bone, but clyme in at the windowes, and as many as come before Chrift, and fet botune a contrarp requirpng (as pe bo) be is a Wolfe e læketh but to rauin . Pot enery one that crieth Chaift, Regeneration, the spirite, a perfect, and true incorporating into the vpright, beyng a consubstantiation and counityng with God, is a true teacher and faythfull Chailtian . Poz eue. ry that taketh byon bim to erpounde knoweth the meanong of the word. For many of you, when as pe would be Doctours of the wood, had neede to be instructed in the bery principles of fagth, and first grounde of Religion. So the true Binifters have both a publicke and externall callyng by man : as also a private and internalicallyng by God, which who so bath not be is an hereticall intruber and no propheticall Minister of God, nor Preacher of the most holy one. The whiche internall and externall callying to the Lordes haruelt to be a true labourer, if any man thall pollute with his lewde life, and light converfation, he is at the Wordes hand to be beaten with fripes without number . Det if any man thall fay well and doe euill ( whiche God forefend ) with man it may discredit bim that both speake well and yet do amille: with Bode. will bedes doe not bilanull the truth of bodrine, as god Dedes proue not euill boarine to be true. A ring of gold in a finines (nowt ceafeth not to be a ryng of gold though a fwine weare it : pearles are pearles before bogges or Swine. The broad feale of England, is highly to be hono. red, for the Paiestie of the Prince therein appeareth: though some tyme the partie that may carp it may bee a lewde person and a Godles Atheifte. The word and Sas cramentes ministred by wicked men cease not by their administration to have their force. For the wickednes of man can not overthrow the institution of God. Wihere. I in goo confcience tellifie, that I speake not to befend corrupt life in any man, but to byhold the truth, of god

Bulleng. 1.boke. 8.chap.leafe. 17.verse.

#### of certayne Articles. No Ministrie 14. Article. 5.

liquor in an unfauery beffell, and gods god worde, and facramentes in a minister of an enill lyfe, and conversas tion. For that Judas, and James in their ministery gaue the same wood, and wrought to the same wonders, pet the one a reprobate, the other an holy one, and a perfect

Saint of God.

SILLA

So then this reason that in corners your froward fas milye bleth to whilper agapuft euill men (though Gods Dinisters) is Anabaptisticall. Your Ministers line not as Bullen. 2. boke. they teach. Therefore their doctrine is not true. In Scrips 7. chap.leafe. 97. ture I know this reason is often bled : Your lyfe is not according to the law & your profession: Therefore you Esay.58. are hypocrites and dissemble with me fayth God. The former fond argument I never bard of any man that is

found for indgement, and fincere for godlynes.

The same reason is by your Familye, and by your god minded brethren the Papiftes alledged against the truth, now preached after this fort. We worke better then you, therefore our religion is truer then yours. The first ers polition (if you know what propolition meaneth) 3 des ny and also the argument . Wore than we they marke I graunt (so had they neede that will have beauen by defert, oz els will naue none of it but better they boe not. Quodnon eft ex fide peccatumest. What is not of farth ec. The Pharific gave moze almes, tithes ec. than the Pub: lican, yet was the Publican moze iult by much then the Pharifie . Pot to worke, but to worke well in Wood Luke. 18:11. fight is commendable. Non tam quid, quam quomodo operamur, inquires dominus. Pot so much what as with what fayth we worke, that will God demaund.

Thus have I obiter and by the way touched your fas Bullen. 2. boke. milics Papisticall, & Anabaptisticall argument, where Eurng.cap.13. of the one will be faued by the fulfilling of the lawe, the lent, 4. other will have markes concurre with fayth in the matter of Justification, cleane contrary to S. Augustine who lapth, Opera sequentur instificatum, non pracedent instifigendem. The worker we one follow as fruites and goe

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not before as the efficient cause of our jultification . And thus much of the worthines of the Winistery, and minis fters thereof, Whome I counsell you to reverence in better fort, both in worde, and writing, than pe haue The dignitic of Done. For you know what Christ fayth; he that despifeth you, despiseth me &c. and reade further @rob. 16.

the Ministrie. Math.10.40.

8. 1. Sam. 8. 7. Pum. 16. chap. throughout.

Fam. conceale that maketh agaynst them,

Confes, pag.4. confuted by Theoph.

Lam, Compl.

I have in this place (gentle and indifferent reader.) to befire the biligently, to marke the fly and crafty beas ling of this peuilh Familye. For in my Articles which I erhibited buto them for my further fatilfaction, I ab. bed this clause of the outward calling of the minister! which then I did suspect they benved, and fince by their farthles bemeanour of concealing that clause, I am certainely perswaved to be true, where also it shall not be amiffe if belides their fond behaulour ( in overhipping that which they needes must confesse to be truely fepoz ted of them by me) to confider also how guilefully they protest that. Po man is able infly to blame, accuse, oce ted, 02 burthen them as transgrestors of the lawe beit as gapult any the Ducenes Paielties proceadinges in caus fes Occlefiafficall ec. And pet in this place by me quoted out of the lamentable complaynt, fent, 34. They beny without their Familye there is no lawfull calling of Wis nifters . Their wordes be thefe . For to be a teacher or Icnt. 34 . of HN. minister of the holy morde is not every mans office but his only, which is thereunto, even lyke as was Aaron, called and elected of God, whose rodde or staffe greeneth, blossometh, and beareth fruit, as lykewise his which is a true disciple of the worde, and loner of the truth, bath received the learning and administration of his holy word, with integritye or finglenes of hart of the Elders in the house of Lone, obediently. and oue fois growe up under thobediece of the love in the holy understadings, till unto the Elderdome of the man Christ, and taught to the kingdome of God. And the fame is by the in playne wordes affirmed, but more fkotfingly, and contemptuoully in the same boke . sent. 34. But of that place more hereafter in the addition to the Article.

They with their cavill, as it is common buto them with their brethren the Papistes, and Anabapristes, (who alwayes, not being able to criminate, and blame the doctrine taught, flye straight waves to the perso of the preather demaunde, A Spy what auctoritge have you to mis Zuinglius anifter, and who land handes on you, who called you ec. gaynft the Caas also their forefathers the old Pharifies, which deman, tabap. fol. 188. bed of S. Iohn the Baptist the same question, with that learned man M. Musculus. 3 aunswere, Qui legitimé vo. Musculus Comcati non sunt, quastionem de vocatione mouent. Thep which mon places title are not called lawfully, first moue a contronerse about pag. 182. a lawfull calling: which objection 99. Bullenger in his boke agaynut the Anabaptistes both aunswere learnedly and at large . Bullenger agaynst the Anabaptistes 2. boke . 4. chap. 90. leafe.

An addition to the 5. Article of an outward calling.

C'Uch an one as is even so with his understanding, and Lam. Comple I thoughtes, become incorporate in allobediece of the word fent.33.34. to the truth of God, and lyfe of Christ, and even so acknowledge the truth, the same verily bideth rightly in the doctrine of Christ, and is apt to minister the holy word of truth, and to be a teacher of the people. &c. No man can teach the Docum, sent, 3. word of Christ, and his doctrine, but such as first have bit o. cap.sent. bedient disciples of Lone.

No man ought to busy himselfe about the word, but the 1. Exhort.cap. 16 Elders in the Familye. &c.

No man knoweth Christ nor the father nor yet also the fer- Euang.cap. 23. nices or Ceremonies of Christ, but even onely those which are sent. 2. euen so through Christ, as we have rehearfed, renewed or regenerated in their spirite and mynde : neither doth it also behoue or belong unto any other to fet forth any fernices or Ceremonies of Christ nor to preach or declare the Enangely but such are those whiche are sent of Christ him selfe for otherwife it is all falle. The Disciples of Christ could not under-F.iii. Stand

# Of Vniting into God. A Confutation. Article. 6.

Stand the clearenes of Christ before the fifty day, that the hos ly Chast was poured upon them: much leffe then werely can now the Scripture learned, which have not kept the passeoner from death into ly fe, and from flesh into spirite with Christ, nor yet atteined through the power of the holy Ghost to the clearenes of Christ understand out of the knowledge of the Scrip. . ture the clearenes of the word of Christ, nor yet fet furth or teach according to the truth his ceremonies or fernices, nor also preach or declare the Euangely of Christ.

### ARTICLE. 6. of HN. Of uniting into God.

r.Exhor.13. chap.18. Cap. 16 Sent. 16.



State of

Nd the Elders of the Familie ( fayth HN. ) are Muminated from God they are Godded with God they are incorporate into God, with who God alform one beyng, is Hominified, or become man.

Theophilus.

1.Cor.6.17.

W Hat errour is this if it were rightly sene unto? whilest the vine braunch is to be vined in the vine Iohn. 15. 6 he that is joyned onto the Lord is one spirite with him, and are made partakers of the godly nature . 2. Pet. 1.4.

#### truck the olalist William Wilkinfonds does

Math. 26. Jaol. gas

Calvintypon Thue it is that a certaine gooly and learned man affire meth, writing bpon the fall of S. Weter, Wilhen God leaueth bs to our felues there is no hope to flay from rus nong headlong into finne, right so it fareth in Gods ind, ar am gement with this coale Prophet HN, and his oreaming Disciple Theophilm. For the mailler on Will fallyng from phantalie to phantalie, and from one errour into an other and the scholer bringeth in stones and morter to build by the confused heape of all impietie.

> In the former clause was thewed that they biterly codemne and millike all Dedination, and Election of Minis ters with their Familie: now it followeth to be handled what priviledge and prerogative his Civers purchase

Article. 6. of certayne Articles. Of vnicing into god. 16.

onto them selves, by the admission they have into that

blynd societie.

HN . affirmeth bery soberly as it semeth that the Elders of his broode are illuminated and Godded with God or incorporated into God &c.his Scholer Theophilus laboureth to Arengthen his Allertion with the tellimony of Scrips ture to that ende by him wreffed and wrongly alledged: wherein sevng be ca not sippe the coller with me as erft be bid in leaning the former Centence, now to outcountenaunce the truth with the impudencie of his forebead, bee asketh. What an errour is this if it were rightly seene unto? What errour bo pou afkertruly an horrible e palpas ble errour it is flat against the truth of & facred scripture. Araungely faveryng of those dregges, whiche you have Depely bronke both at the hand of the Anabaptisticall Sinagogue, and also of the Romish harlot & sea of Antichzist. But whereas you adde a Caucat which is: If it be rightly fone unto? I aunswere: be that putteth on the Christall spectacles of Gods word, and taketh in his had the Lant. borne of holy write to lake diligently to your Aeppes. thall straight trace out a thefe and a rebell against the Lord.

Whit first to procede orderly let me annswere your aus thozities, and then in a wood or two, wil I fet downe the

borriblenes of that opinion.

Bou sap: The vine braunche is vined into the vine . 3 finde no such wordes in the place by you quoted out of S. John, neither both the Greeke oz Latin translation afford any such termes of vinyng into a vine as ye seme to im. Scriptures falsipost . There is to abyde or remaine in the vine berf. 2. and 6. and in the 7. berf. he expoundeth what his abidying meaneth vz. If you abide in me and my worder in you. &c.but be it graunted that re quoted it (for perhaps you you followed the translation of HN. his Dutch Abible) if it I lav be graunted that pour have not lozoog in the errour, by writing out of a falle meaning of Si John his wordes, know you not, nor have ye ever heard, that Ida, F.iiv. rables 311

rables in the Scripture are rather to be confidered in the

end, whereto the bottrine they containe is applied then

in every part of the Allegory? is ech circumstaunce to be sifted and stode in: The cunnyng Archer respecteth moze to hitte the marke, than the curious watchyng of the closue agre, which parteth in sunder at the end of his arrow, or the fallyng of his fethers: even so the spirite of God both rather respect the end of the similitude and the doctrine conteined there under with the especial application sherof, the the waying of every word or ech singular circumstaunce therein compreheded. The estate of the god ly and the wicked after this life is most lively painted out by the Parable of the riche man and page Lazarus by S. Luke chap. 16. of the which Parable if I should stand in every particular circustaunce therof, I should bery much entangle my selfe with bapne and idle questions, and die

Aurbe the buitie of the Churche, lohereof the one were

hurtfull to my selfe, the other intollerable to others. 184 the similitude of the lost groat & Lozd the weth the great

and buspeakeable toy, which he conceineth at the connersion of a finner: now he that belides this needes will dely

cant out for Allegoricall or Anagogical sence, as what the besome signified wherewith the woman swept, what the the canote, what the neighbours called in, &c. We that is curious thus vaynely to hunt after every silable, shall, as others have done before, styre many coales & yet sinde small light, rayse much bull and yet see the meaning and marke of the Scripture not any whitte the soner. The swood of God is Lex vice ad bene agendum not ansarizandiad contendendum. A rule to lead our lyfe, thereby to at

taine everlattyng happynes, not an occation to contend of quarely to encles and nædles langlyng. Which I note the rather because that in your love house it is accopted an high matter, to be hable to fetch a farre and an unhard sence out of the wordes of Scripture: yea and higher that to be humbly obesient to that, whiche is revealed in the Scriptures. And to speake with profe to avoyde cavill,

Luke. 16.

Luke. 15.8.

the

# Artic. 6. of certaine Articles Of vniting into God. 17

the fraunge fretchyng of the place of Chriffes Dimpng Math. 8. 32. the beuils out of the ma pollelled into the heard of fwine. videlic. the finnes and finnefull beyng of the earthly, and Fam. of Loues Exposition. as yet bugooded man, is orinen buto the foules of the fine full woodlyng, who fall thereout into everlaffyng bams nation . This their bayne and Godles expolition is bery much rewed of the godly, and loathed of them who trems ble in hart to heare the name and word of Goo thus im pioully prophaned and horribly abuled. in ann ormed ?

Pow to come to the fence of S. John his meaning, which is this: By nature we are by and naked, fo is the bine braunch not abidong in the flocke . Christ is the authoz and fountaine of all goones and graces, where with Iohn. 1. 6. plentifully floweth and bnmeafurably aboundeth for his deare spouses sake the Church, and those that be his chilozen , twhich none bo any longer eniop, then while they fand in bede, and live to that whiche in tongue thep boe professe. So is it betwirt the braunches and the tree, the that is not of this milicall boop in this lyfe, thall never triumph with him in the lpfe eternalt : fo both no brauch flogish in sommer, which abyveth not in the vine in tharp Mozmer of winter , If wee fuffer with Christ, wee shall 1. Pet. 13. raigne with him. &c. Of the toparifon betwene the bine and the Church Read. Pfaliso. 9.6, Elaug. 131 capis 7.6. and lerem 2.21d and 12.10 Ofer clula

Where also it is worthy the notying to consider, that Thrift is not fand to bee a naturall vine but is by some qualitie of the bine refembled buto be: So are not we naturally Godded with God in his fabitaunce; but in qualitic with the image, whereunto ma was first created Gen. 1/26.27. Epheny 24. and Luken a Berethen we man eafely binderstand, that this your reason both not follow meteffarily : because your Parables and fimilitudes accozoing to the olo Proverbe, prove not a thong to be, but manifeltly and clearely argue athing taught and prouse. ni botiav od oT To be buile, signass element on the theodor and of

The Paule to the Cohenans handling our contanction Ephel 5.32. Ø.i. with

200 4 2 312

# Of vniting into god. A Confutation. Article. 6.

with Christ layth. I cell you of a great secret or missery; which missery if it were sleshly, than to the carnall e out ward man, it were very easie to be understanded, but be ang spirituall it is of more difficultie. For the carnall and earthly man can not so easely percease the thouges which are of God.

Pow followeth your fecond place out of the r. Coz. which proueth that the Children of God are with him, Joyned and buited together in one spirit.

Somewhat cocerning our buiting, which bath bin toutheo before. To absolve all the boubt which ariseth in this place, this question is here to be bemaunded. What is it to be made one spirite with Chift-If you hall auni fivere that to be our fpirit ec. is to have our fpirit confous Ded with Christes spirite in the same substance, than Doe 3 reply : that this your aunswere is a barke and bureas sonable Paradox. For onely bodily and corporall substa ces are confounded, and mingled, fo that incorporall and immateriall effences cannot be coupled in the fame third matter, as farre as pet my reason can comprehend. A spirit sayth our Saujour Christ hath not flesh and bones: that is : there is a spirite no earthly or corruptible matter, 02 co2pozall substaunce. Therefore our topning and knitting bnto Chaift, is not in matter, og fubstance, og being: but in spirit, and fagth. Thus fee you than that pour imagination is but the Chabolu of a Comber, Toberes of you boted all this while, that you bemed our earthly and terren nature, to be embodied, and incorporated with him in perfect being, that is in his beauenly and Diaine nature : and fo we being men to become Gods to him, and he being God both become man to be . This your fantafreis more apparant in HN .. his bidata or Decumentable fentences : but all your fantalies are but as miftes beforethe fonne, and the fleepes of a fich man. whole breames hang together in viernels one ciferiment

Luk.24.49.

Cap.6.lent. 3.

To be vnited in To be buited and contopned in spirite with God is spirit, what it is, nothing els, but to draw nearer but the image of our

mount, and to be the second of the

# Article. 6. of certayne Articles. of vniting into god.11.

first creation: wherein first we were created buto boly. nes of lyfe &c. to be heavenly affected, to favour spirituall Ephel.4.24. and goalfly thinges that belong buto the foule . Briefes ly (I fay M. Peter Mart. whole great indgement I know how much the learned esteame) we are one spirite with 17. god, when we are joyned buto him by the operation of his spirite, and the inward working of the holy Sholt: Det both not this buiting of be with God abaile be fo far that we thereby should be equall with him, onely Jesus Theift the sonne of God according to the benine nature is so bnited with God, that he is one in spirite with his father, and wholely equall with him, wherein we of right and worthelp are far bnequal, inferioz bnto him .

And thus much out of him concerning the meaning of this place of S. Paule, whome pe weet to approue your errour, and yet in the judgement of the belt interpretours, your blinde expolition and forced minde of that place is cleane overthrowne and confuted : for we are fayth he farre inferiour unto God and our uniting unto him is, that in the preaching of the word, and ministration of facramentes, he floupeth and lifpeth with be that

we may bnderstand him.

Pow concerning the last place by you alledged out of S. Peter. which is this, we are made partakers of the heavenly nature, therefore fap you, your Cloers are ile luminated from God & Godded with God . &c. Truely . pf pe had read any learned wighter bpon this place, oz if ye had but waighed with your felfe the purpose of S. Deter in that place, comparing the place, you cited with that which goeth befoze, and that which even in the next wordes follow after, I trust pe would have bin better admised before we had wrested the place so violently, to the purpose that re have applied it. For in the very wordes following both he expound his owne meaning in this fort. To be made partaker of the denine nature, is nothing els but to flee the corruption which is in the world through luft, which S. Paule calleth oftentimes in his Rom. 6.6.7.8.

Cpiffles

# Of vniting into God. A Confutation Article.6.

Rom.6.6.7.8. Rom. 7.6:&. 8.5 &c.

Leuit. 11.44.45. lart. Conus

1.Pet.1.15.16.

See Bythoppe Icwels replyc where hee expoundeth this place of S. Peter pag. 434. lin.24.

Cuiftles to be dead to finne, and not to be in the flesh. and agaphe let not sinne raigne in your mortall bodyes that ye should obey the lust of it: but even as the Lord is holye so must we be holy, for we are the temples of the holy Ghoft, and the Lord God through Christ doth dwell within vs.

But let me bemaund this one queltion of you, to the which if ye will directly aunswere, ye thall se all this controversie betwirt bs about this place of S. Peter fone discussed tell me but this? What is the nature of God which we are partakers of? is it not his everlatting trueth. his righteouines, his wisedome . c. Is it not peace of

foule, toy of confcience, and all godnes which cannot be imagined: is not be the which is made partaker of thefe and graces of Bod, both in body and foule, rightly fand to be made partaker of the beauenty nature ? pes berely. Then may be bery playnely fee, and eafely discerne that

by thefe wordes, the nature of God, We are not favo to be partakers of his fubstance of estence, but of the benine and heavenly qualityes which are in God . Of this place Chap. 11. sed. 10 read Caluins institutions 3. boke . I know in dede the heathen Poet Aratus, out of whome S. Paule both al.

Actes. 17.27.28 ledge a verle in the Actes of the Apostles, farneth that we spring out of the generation of @ D . But what have we to fand to his fond fantalie and idle deame. True it is , the Manicheis held the same errour , that we

were frong of the same offpring and sede of God and after we have run the race of our lyfe, we shall returne to our fift oziginal. And I know that in the former times of our fore fathers, there were some frantick men which imagined that Gobs nature is fo polized into bs, that it

wholp causeth our nature, & being to lose the force there, of. Right to dreameth your Fam. and as they quoted for profe, God must be all in all. Therfore are we who ly resolued and turned into the nature of God. To the

felfe same purpose have ye as fonoly as they alledged in this place, this text out of Saint Peter: but right fo may

Chap. 25. fect.

1. Cor. 15.28.

if be

## Artic.6. of certaine Articles. Of vniting into God. 19

it be affirmed of you which is layd of them, fuch a dotage as this never once entred into the minds of the Apolles. Folish therefore and bigodly are they (whosoever they be) which out of this place imagine that the effentiall nature of being of God is poured into bs, our owne being there otterly banifying away. And thus much for the meaning of thele wordes of S. Deter We are made partakers of the heavenly nature. And for a further exposition hereof, reade the Bythop of Salisburyes reply agaynft harding . pag. 331. 5. Article. 7. Division.

Pow to satisfy your questions which yeaske of me: Goddyng into What errour is this yf it were rightly sene unto? I aunswere and whose. Looke you rightly unto it and ye shall fee it is the errour of Manes, of Seruetus a Spanith Arrian burnt at Geneua. the errour of Ofianderconcerning the effentiall and fub. fantiall iuffice, moze largely expounded by HN. in his Quangelie. 1 .chapter and first lentence. From the which berefie and Loto beliver bs. The which opinios because A feare they will moze burt the simple people by repeating, then doe you god in confuting : of purpole 3 let them palle referuing you for a more fuller and perfect in fruction to M. Caluins institutions by whom the heres Cal . Institut. 3. fies aforeland to are clearely cofuted, that no godly Chais booke. it. chap.

tian can of will befire a more absolute resolution. Rot meaning any further to bulle mp felfe with the confuting of the opinions of our Romith Catholiques. who in this point agree with you, affirming that our confunction with Christ, is carnally, and bodely.

leage mip felfe to the interpretation of antil ve dante of , fire

Hrist himselfe is their light sayth HN. which becom- 1. Exhort . cap. I meth administred unto them. 14.fent.1.

Theophilus.

T is true valesse ye will deny the scripture.

D.iii.

William.

fect. 5.6.7.8, &c.

#### William Wilkinson.

VDin Goald first have proned it by the Scriptures. afterwardes have affirmed it to be true: bare affirs mations beare no weight. HN. his profe he quoteth John 1.9.a. (The light is the true light, which lighteth enery manthat commeth into the world. ) is a rouing profe.

1.Rom.20.c.

The meaning of the which place is this, that all men are equally indued with the light of naturall reason to fee God in his Creatures, and thereby to acknowledge him to be their creator . Which because they have light other wheres, and Christ hath light of and fro himselfe, therefore Christis God. All the transfer

But this place proueth not that onely the Children of God are lightned with the light of Gods fpirit, which affertion albeit it be true, pet is this place by HN. quoted without discretion: for it speaketh of alight generall to all that are borne, not proper to the regenerate: of this liabt Kead. Clap. 9. 1.2. Mat. 4. 15. 26. Joh. 9. a. 5. 30h. 12.e. 35. HN. his other places John. 8, b. 12 . I am the light of the world. And Coppel. 5.c.14. Awake thou that fleepest and stand up from death and Christ shall give the light. The first proueth that without Christ is no thyng but barknes and condemnation, and out of the bos Dy of Chaiff, which is his Churche, is no health noz come fort of body or foule, which when ye can thew me by the Scriptures truly alledged that pe are I will acknow, ledge my felfe to be in an errour: bntill pe can fo do , fap: not euery one that fayth the Lord . &c . Beretiques in crying the Churche have alwayes fought to bying in a schisme, to disturbe and disquiet the state of the Church.

HN.

1.Exhor.ca.15. fent.4.

Nd even fo out of this high Maiestie of God doth this true light shew forth his service through the illumina-

ted .

## Article. 6. of certayne Articles. of vniting into god. 20.

ted or Godded man, with whom the most hyest through the Act. 23.4.5.6. selfe same light, and his sornice is also manned: witnessing 2. Corin.4.2. and declarying how that the true light confifteth, not in the I. Ioh. I.2. knowledge of this or that, but in an upright and true beyng of God and his eternall life. John. 17.c.

### Theophilus exposition.

"Hat is through the new creature which is incorporated into God by the power of his word.

# or integer the the fearen of will. William to

Tis not in this place certaine to bee gathered by any apparaunt circumstaunce, wherfore, or to what end, all these authorities are wrong in by HN. for if he meane that no man ought to minister without a callyng (as it fæmeth hee would farne meane if hee could ofter it ) the propolition I confesse is true : and I alke him what out ward callying he had, and by whom he was called, of who admitted him buto that Propheticall function whiche fo Euang.cap.t. often he boatteth of t pet are thefe places by him bery but fent. I. fkilfally cited and bnaptly to the purpole, the inhiche be both alledge them, so that herein I blame his enill chopse foz hee might better foz profe haue quoted John . 1 . 25 Rum. 17.9.2. Sam. 6,7. Deb. 4.5.

But if bee brought them for his illuminated or Godded man, as it is like that hee did, because buto that place he made his directorie.g. 3 accuse him that he quoteth scrip. ture with an emill conscience. For that in none of those places by him cited there is any more of illumination Goddyng, or mannyng. The places of the Aces he realeth lyke a thefethat bare not make a playing freve leaft be fould be taken, for he treaveth but overly a vare not fet bowne either Merle of Letter to offer the Reader : but bling onely his old ranged and running maner of quotatios bety impertinently e to no purpose, both he abuse the acas der . As also in the places of S. Peter and S. Paule he hath

B.iiu.

200

by his direction let be to læke that which we thall never finde. Laftly the place out of S. John . 17. r. is idle and emptie hauping no one fillable tendping to any fuch end as

be alledged it for the story as in the story

As for HN . it is bery like that hee thought the world would allow his wordes without profer and as his Difciples ble to boe hand over head, he would take whatfoes uer commeth from him without examination, which his opinion is grounded of the old boarine of the Davilles. that poarine of teachers ought not to be further thifted or inoged by the hearer, of the which point we thall have occasion to speake more Article. 8: pag. 89.

THE 7. ARTICLE

Conteining HN. his blasphemy what he boafteth of him felfe, and his miraculous and extraordinary callyng.

II.Epift, cap.2. fenr. 1. &. 5. cap. fent. ro. Euang. cap.r. fent. I.



Sauth that he is moved with the good nature of God : and that hee is ray sed uppe from the dead to indge the earth with rightebuftieffe, tog and an of gand one county

voth alledge them, fothat, rein I planie his enill chople for the might better fæulidpoad. Justed John . v. 25

TEre are his wordes wrested, and wrongly alledged , his meaning subverted, and misconstrued, Read Euang, cap. 3. fent 1 . cap. 28. fent 3. and Dictata cap. s. fent. 4. and ye shall see he pointeth on Christ.

places by him citer on while William William God

ding or making . The places of the Ades he Dis Article as it is one of the most blasphemous, and Bereticall of all the reft, fo in the Erposition and fall unng therof Theophilm ooth fo freate and bary his old es loquence, as butelle I were acquainted with his meland choice, and whot completion, I should hardly beared with coales as be beapeth byon me. hand additions all . 100

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The

r. Enift. cap. 7.

Scripture pro-

Asinds County

. paral

The houndes wherewith he perfueth me are two, the first is weltong , the fecond is wrongfull allebying, fub uertong, and misconstruying his meaning : to the which bulette I withstand with playne dealing, a naked truth. it fæmeth that 3 thall finde fmall fauour at his bandes.

- Anofirst whereas hee burtheneth me with wrong full alledging, HN him felfe wall explayne his dune mea nyng, who will fay against him felfe much more then I in the former claufe did accufe him of, or for thefe wordes of his, He is indued with the good nature of God : p wordes 11. Epift. 2. cap. be as playne as can be in the place by me alledged, which fent. i. is also more clearely by him advouched in his wofull . HN.blasphemy uangely where he hath thele woozdes. HN. ont of grace Euang. 1. chap. according to the providence of God and of his promises John. 1. Raysed from 6.raised up by the highest God from the dead, annointed with the dead. the holy Ghost in the Elderdome of the holy understanding 2. Annointed, & of Christ. Iohn, 14. Codeisied or Godded together with God in God. the spirite of his Love, made heyre with Christ in the heaven- 4. Heyre with ly treasures of the riches of God, Illuminated with the heavely truth, the very true light of the perfect being in the spirite, with the true Apo. 21. Elected to be a minister of the gracious word stirred beyng of God up now at this last tyme according to the promise levemy. 33. in the spirite. Thus you fee he hath word by word bittered that whiche the last time, &c you malicioully affirme that I have wongfully alleds ged: what blasphemy these wordes conteine no man can be ignozaut but he that will not le, cocerning his wordes I purposely abstaine to cofute, for that they are learnedly M.Knewstub. by a godly man confuted already. Conf. pag. 1.

Concerning his meaning. I hall bereafter let down profe that arrogantly and Luciferlike he taketh bypon him y which is proper to Christ onelp: where like wife I will touch the places by you cited, and prouethat HN. pointeth not out Chain as ye aftirme: After the day of HN. 1. Epift. ?. Loue Seyng the same is last or newest day, wherin the univer- chap. 6. sent. falle Attes. 19. d. compa fe of the earth shalbe come indged and ind . with right confies. There (hall not Apocarola, ) day of grace on and day appeare any more upothe earth but a fenere (Heb. 10.6.) or

Sharpe.

Scripture profanely abused.

there is mone other light nor life more that is true, nor hack bin neither in beauen, nor upon earth , but this same light which is nom in this last time through the love of God the father reneited & come unto us, & that fame whereon Mofes. Deut. 18.6 and all the Prophets of God bane witnessed, Efay: 60 a. John J. cand which the holy Apostles of Christ. Acter 2.3.4.7.19.19. Granand the Enangelifes have published. These be HIN. his owne wordes, out of the which ( be-. .... canfe they were to tedious to repeate ) I made out of them this Collection, are vil applicated mi ad mat en engale e

IN blasphenry fuang.1.chap. Cental-bolyas bestead.

r.Epift.cap.3. Icot.6. 11. Epift.cap.5. fent 9.

bondslei I

evae of God

Stined & pin.

Windows Euro.

.1 gag agolf

wich the true

HN. Jayth he is indued with the good nature of God, and that he is raysed up from the dead to indge the earth with righteonines: also the day of Loue by him preached is the last day and there shall be no day of grace hereafter. Neither was there any trueth before him, or besides him, or shalbe after him. To the fourme of wordes be hath framed a wangle, the matter be graunteth belike to be true.

Thirdly I affirme that HN. fauth he was prophecied of by Moles, and all the Prophets, and Apostles, and the Cuangelistes: to proue this be alledgeth Deut. 18.6. Clay. 60, a. John 5 . To the which Theophilus repligon malicioully affirme that I have woongskuchandes

# gen: what blaff bempathing on the

D Eade the place againe, & you shall finde he fayth that the light or lyfe is it which is prophecied of and not himfelfe, and leaue your lying for very thanic. profe the arrogalitivano Auciferline be taketh bypon

#### him y which is denothing Wilkinfores with white

The which his reprachfull reply and childid ramill HM. Epill, t. Ithinke I thail aunswere fully, and satisfy sufficient HN. Challen-ly: Pf first 3 be able to inflife (which gods afficance 3 geth that is pro-bope I hall ) that HN. prefumptiously taketh on bim, that which is prophecied on, and proper buto Christian Second

of certagne Arricles. Blasphemy 10221 Article 74

Secondly I will (coparing him with Dauis George, and their herefies mutually withother ) proue that it is very like to be true, which they beny, and Mailt. Rogers both charge him with HN. to be Davie Georges scholler

and that in impietpe be goeth far beyond him.

Thirdly by comparing him, and his opinions with HN. foretould Gods worde, I will thew that he is not the perfect 1020: phet , but the most petitlent Archheretique that euer Heretique. was and that he was to prophecied of by the Prophets, Apostles, and Cuangelilles. In the which place to bilplay all his wrestinges of the scriptures, Ineither and able they being infinit, noz willing because 3 petire to be bricke: onely I will by a few geue a taft, what the rest are which I have not touched.

cap. 15. feat.4 HN David George his Scholler . 1.900,1 by the prophcts &c. to be an

rt.Heist.z.cap.

fent,6, &. 2.

Eucing, cap. 1.

Enable, cap. 1

Docum. fanc.

HN.

HI Alledgeth Efay to la to prome the light shewed by 11. Epis chap. him, was forespoken of by Esay.

which is redyfied by bim.

promeses. Ierem. 33 readt

W. Wilkinson.

This manifestly ment of Christ his first comming, 95.7.8. Heb. 3.7. and t 4.7.8. Apoc. 14.6. 10 be

HN Sayth that all the scriptures beauenly testimonyes, 1. Epist. 1. chap. and spirituall voyces of the eternall trueth, which are gone forth from the holy spirite of Love, (that is of God) are brought tolight through him about 3000 at this of Y

William Wilkinson.

his is blasphemous against the Prophecy of Christ. and agaynti the Scriptures . Wath. 17.5. Warc. 9. 28. 30hn. 1. 18. Coll 23. 13 ne que homil, sh

Sayth yet ouce more he hash appointed a day in the 1. Epist. 1. chap. which he will indge the earth with right confnes. 2 Sent.

Blasphemy Igla & Confutation Article.

Docum, sent. cap. 15. fent. 4. HN. publish, of peaceri sprose I,cap. 16.fent,

H.V. foretent.I by the proshets arched out on8

Hiretion

Act. 17.9. and this in the next sentence. 3. he doth apply to his appearaunce in the fe wordes, this day, and now is the day fulfilled in the Loue, and this once more sayth he is meant of himselfe: for profe he quoteth Att. 17.9.31. verse.

the enginger and W. Wilkinfonesto ad glow

Dis is particularly ment of Christes first comming in the fielh, prophecies even in felfe same wordes. Agge. 2. cap. 7. berle. and in Chaist fulfilled, Web. 12. cap. 27 berfe, administration of the continued aid lis using

able they being thinnit, no. Will no because Telireto be

тт.Ерій.2.сар. fent,6, &. 2.

Quoteth Esay. 2.a. 2. Miche. 4.a, 1. to be meant of the restoring of the decayed state of Gods Church which is redy fied by him.

Aledgeth. nonisliVV mailliWight Berred by 11 Epis, chap.

This is manifeltly meant of Chaix.

HN.

Euang.cap.1. pag.

HN. Cireth Math. 24. verfe. 14. Efay. 67, 22.8. Pfal. 95.7.8. Heb.3.7. and the 4.7.8. Apoc. 14.6. to be Spoken of his Enangelye by him published.

William Wilkinson.

Thich is understode of the preaching of the gospell by Chrift and his Apostles.

Euang. cap. r. fent.I.

Saythbee is an elected Minister of the gratious worde, stirred up in the last time, according to the promises. Ierem. 33. read the whole chap.

Sarth yet anolnishi Whe Wappointed a day in the 1. Epife 1 chap.

Tis meant of Christ.

HN.

#### HN. TO TO THE WAR

T Sayth the testimonye of his Euangelie is not alone Præface ad Ethe Euang of the kingdome promised to be publi- uang. lent. 4. shed in all the world, of to all people, but also all the testimonies which HN, hath fet forth in the glaffe of righteousnes.

#### William Wilkinson.

D Lasphemous agaynst the gospell, and a thing ac-Deurfed. Balla. 1. chap. 8. ber.

We taketh that buto him which belongeth buto John Præface ad E-Baptiff. Wallachi. Wath. 11.10.

#### HN.

J. Sayth the misterye of the kingdome of God, his Euang. cap. 2. righteous indgements. Math. 25.d. Actes 16.17. Sent. 1. d. Inde. i. and the comming of Christ now in the last tyme in where surrection. Exech. 37,6. John. s.c. Rom. 8.6. Phil. 3.6. 11. ver. of the dead is declared unto him, as an elected vessel, from the mouth of God himselfe.

Godhath begone a new miraculous worke now in this day of Lone, whereof we witnes, with vs his elected ones wher- Quoted in in the scripture is fulfilled . Esay. 43,6.c.a. Esay. 57,6.

HN. Sayth he will declare the secret misteries of God, and Euang, cap. 2. make relation of thinges hidden before the beginning of the world . Math. 13.11.b. Iohn.6.

The day of Lone. Pfal. 118.c.is the appearaunce and com- Præfa, ad Euag. ming . Math. 24. c. 30. ver. Luk. 17. 20. ver. Actes. 2. a. of Scripture abu-Christ Iesu our Lord in the resurrection . Esay . 26.c . 1 . Cor. sed. 15.f. of the dead wherein the law, the Prophetes, and all that is written of Christ becommeth fulfilled . Luk. 24.e.

The day of Lone preached by HN. is the day of the last Enang. cap. I. comming of Christ in judgement with many thousandes of sent .9. Saintes . Efay. 3.b. Math. 4,24. d.37. 6 25.d.31. Inde. 1. Impertinently. b. Whiche places manifeltly prove ( beyng meant of alledged. the second comming of Christ ) that the resurrection of

Euang , cap, 2. vayne.

False Quoted.

his

Blasphemy, and

A Confutation .... Article. 7.

Enang.cap.25. fent.j.

his comming is perfected & past already. HN. Sayth that this testimonie (that is his Euang) and publishing of the ioyfull message, is the same comming, and all services and prophecies which are gone out from God docleade hereinto, and Ceafe berein il of all people, but all all all all all chief

Euang.cap.35. fent. 1.

HN. Sayth, Behold ve dearely beloved , presently even from the selfesame day becommeth the scripture in all fulfilled of that which it mentioneth of Christ of his feede, and of his glory and Lordlynes. Therefore all scriptures was bit till now unperfect and not fulfilled, contrary to that which John fayth. 19:23

Euang, cap. 35. fent.3.4.5.6.7. After the end of. the chapter.

Figure capt.

HN. Sayth that all the prophecies . Esdr. 4.d. Esay. 3. e. & 11.b.12. Ezechi. 39.d.21. Zopha. 3.b. g. ver. Zach. 2.b. 10.17 Numb. 24.a.5.6. are in this day of Lone presently fulfilled all the which places are particularly meant of Christ, and applied blasphemonsly by HN. to him for to prove the day of bis oly constitutionents. Attab. 25 d. Astonimos

The Familye compare and make equall HN his wrightinges with the holy foriptures, because say they, they are written with the fame spirite, some all some of the

#### Godbath bego nolaili William Wilkinson in the day

Somethe evolute of Coal bine Gil

Aunswere to the exceptions : taken at the Euang.pag. HN. seldome urearight.

of Lone, wherever me retries, with vit but elected ones where Thus with as great becuite as I rould, I have fet bowne a few of his blasphemies, for that his bapne and blinde, tole, and impertinet alleadging of Scriptures is infinite and without number : for almost be never cie alleageth Scrip- teth any scripture aright: for the children of God it thall not be unprofitable to consider, that to leave the Lordes he way and the cleare funne thine of his truth, is to entangle our felues with vaine, and endles Aneffions, which engender Arife of wordes more the godly edifying, of the which S. Paule geneth Timothy a ftraight charge to beware 1. Tim. 1.4. and 4. chap. Titus. 1.14.2. De. The which watchword, ifour fa milye had diligently taken bede buto, they had not fo mightely ben deceined with fuch Arong illusions . For

Arti 7. of certayne Arti. HN. Da. Ge. his scholler. 24.

this is the light buto the which we must take hede, as bato a candle thining in a dark place, to that we not faile of the reward after lyfe, noz in this lyfe make thip wack of our owne faluation.

Now followeth the second part of the comparison of D. George his heresies with HN. whereby we shall see the one not to be any whit in impierye inferiour vnto the other.

We Familye of Loue in their first Cpistle to D.George and M. Rogers . pag. 72. lin. 7. sc. bery behes Fami.compared. mently stomack (as their maner is) because

HN their here

19. Rogers enlinketh HN. with lohna Leyde, Pag. 3. and the Archheretique Danid George to haue ben confederates in spreading the herefie of the Anabap. tiftes at Munster. Anno 1533. And leaft that D. Rogers thould scape untarred with their opprobrious Cloquece ther very louingly (as well becommeth their Familye) brande him with his marke, An egregious vntruth vttered Pag.72. by this new shameles wrighter . Furthermoze they affirme that many learned wrighters testify the matter by. of David &c, to be Anabaprisme, and yet fay they this man will have it the Familye of Lone : and here thep triumph having taken M. R. tarope as though the Familye of Anabaptistes & Loue, and the Anabaptistes, were such great fraum the Fam. very gers, that at no time they had bin acquainted, noz euer pet talked, or met together. To remoue the which doubt if any Chall happen to Rand in doubt, which I thinke he will not that knoweth throughly what both the opinions meane, by laying of the schismaticall opinions of these two heretiques together, the Fam. Chall not neede to be so Araunge with their kinne, not be so nice because their faction is moze famous then the other of their Cleer bees 1. Comparison

neare of kinne.

Confelingers.

thren, Imeane the Anabaptifics. The first opinion of Danid George as M. Rogers alled, 2.booke.14. geth and M. Bullinger in his boke agapuft the Anabap- chap, fol, 68.

of D. George and the Fami.

BOJATO

tistes auoucheth to be true was this : The doctrine taught by Moses, Christ, the Prophetes, & Apostles, is unperfect unto Caluation, but his herefie is perfect (as he fayth) to Caluatio.

D.George and HN.their herefies all one.

The reasons which do induce me to thinke the bereste of David George and HN. is in effect all one, are because they jumpe both in this. They prefer their olone douring before the doctrine of Boles, Christ, the Apostles & 1020: phetes, and fecondly affirme it is abler to faue those that heare theirs the the other. Pow to proue they prefer their boarine before Boles. ac. This halbe playne and an bns peniable reason.

The doctrine which in the Churche of England ( the Lordes most holy name be prayled for it) is by Publike authoritie commaunded, by all that preache the same approved, and by the Fam, of Loue, confessed to be the

doctrine of Moses, &c.

But they fay that this is not fufficient onto faluation. Therefore are they Anabaptistes, and Danid Georges Schollers.

Confes.pag.4.

For profe of the first proposition, that the boatrine by publique authozitie commaunded is the doctrine of Pofes. c. they will not deny it, for so much as they have in their Cofession of their fapth published An. 1 5 7 5.opens ly protested that they are not instly to bee blamed, accused, detected, or burthened as transgressors of the law agaynst any of the Queene her Maiesties proceeding in causes Ecclesia-Sticall. &c . Mut all men know, that it is an Ecclesiasticall cause, concerning the truth of doctrine Publiquely preas theo, therfoze they are likewife obedient to her therein. If they hall here læke to farte by affirming that they meane outward pollicie of the Church that is a thong of lesse waight then the voctrine of the word of God openly professed: for that the truth of the word is alwayes one, and immutable, it is the same buto all nations and peo, ple of the world: But the externall pollicie in governing 5 As As 4 i ben the Thurch is mutable, neither alwayes one, but chaun-. 51.7 kood . s ged divertly in divers places, according to the state of the cologists places

### Artic.7. of certaine Articles. HN.D.G.Scholler. 25

places, tymes, and people. Therfoze they thall aunflivere here nakedly: if they fay that they agree buto the pollicie of government, not buto the boarine of the Churche of England they hall thewe very plainly, and that they r. deale doublely not with fraoging they pretend in their fore, Sapo Confession, that they deale with all men uprightly, fayth- Pag. 13. fully, and charitably.

Further moze when as in their confession mecioning Religion they affirme that they obey our soueraigne Lady Conf. pag. 12. the Queene, and the Magistrates our foregoers spirituall,

and temporall.oc.

Whiche by the word of God they should not, neither Aces,4.9.8.5. ought to do buleffe the doctrine by the Prince commann, 28. ded were from God: therefore secondly I conclude that they confesse the boatrine by bs professed publiquely to be the doctrine of Poles, Christ, and the Apostles, and 1920. phetes and this is the profe of my first proposition.

But cocerning the fecond proposition, vz. that the docrine of Poles is bulufficiet, is apparaut. Foz no man in the chaple of two thongs, wherof he mult nedes chule p one, will chuse that, which is insufficient therefore is the particular Fam. (whiche they fayne buto them felues) thought by the moze sufficiet then the Publique Doctrine e allembly of our Church & Chaillia congregation. Pow least they should shift, in saying that our Church & theirs is all one, as some times they bo to basell and beceive the Cimple: Jaunswere that in the third Epille that is Ertant of theirs to M. Rogers they aftirme that of such an Fam. not of our houshold as we have challenged to our selves they are straun- Church, by their owne confessio. gers . Therefore fap I they thinke their Fam. to be more Pag.94. fufficient for to attaine faluation in, then the open visible Church of Christ in England, which both impugne their Familie. And to this purpose bery naturally they Ex- 1. Epist. to M. bort such as be mise among vs to looke over the Scriptures a\_ Rog.fol.73. gayne. For if their Fam. of Loue have founde the true or old Pag. 2. way correspondent with all the doctrine of the Apostles of Iesus Christ, and therfore so needfull that without it there shall

Goorg and

### HN.D. Ge. his scholler. A Confutation. Article. 7.

no man finde mercy with God, or els through Christ become faned. Item read the second Article of HN. pag. 23. and there this is handled at large. The places which further at large out of their bookes prove this matter are. 1. Exbort.cap. 12. sent. 42. &. 20. sent. 7. Distata cap. 9. sent. 3. En a. cap. 3. sent. 3. &. cap. 23. sent. 7. &. cap. 24. sent. 25. in all the which they affirme as Danid George doth in his heres se that onely their Familie is sufficient but saluation, whereby is clearly anouthed, that their Fam. of Loue are guiltie in the first degree.

Comparison of D. George and his Fam.

David George his fecond herefie was that he affirmed himfelfe Christ and Messias the beloned some of God

HN. dare not expressly and definitively so affirme least all me should hold him for a false Prophet, yet as it were a sloape and covertly affirmeth it in takyng but him the prophecie of Christ ec. as is declared before pag. 52.53. so that yet in the second degree. D.G. and HN; agree bery filthy in their herefies ech with other.

Danid George his third herelie was this: that he would restore the house of Israell and the tribe of Leny, he will ray se the tabernacle of God by the spirite of Christ.

Letter of the Fam. to M. Rogers. pag.82. lyn.24.

Tient vol. donate.

Comp. of D.

Fam.

Georg and his

That HN is the minister by whom the Church is resolved through the spirite of the Love or of God, in many and sundry places cited already, is more the manifest : a if (though they beying incident to the matter). I should respect them: they of the Fam. would charge me that I alsolved the often to make the bolume arise y greater. Let it therfore (besides the places quoted already in the pag) be sufficient for me, by one testimony out of his Guang, to prove this in him to be true where with I charge him.

Euang.cap-3.

Now in the same day shall the Citie of the Lord 1. Other 18, be builded upon her brief place or auncient roome Esa. 2. of the teple of the Lord or tabernacle of his dwellicre. 30.31 lyng shall stand even as the same ought to stand. Mich. 4. Namely inwardly in us in the beying of the holy lohn. 4. Ghost, and therefore when HN. is disposed to boast of the restoring of the bill of the Lord and of the res

Scripture vildly Mich.4. quoted by HN., Luc. 17.

M cr. find

pay:

## Art. 7. of certayne Arti. HN.D.Ge. his scholler. 26.

payzing of the Church, then fraight he bleth to quote. E-(ay. 2. chap. 2. ver (.d.and Micheas. 4. chap, 1 . berf. D. and the immediatly before or after Graight hee putteth this shall come to passe in this day of the Lone or now or in this same sent. 1.4.cap. 1. most newest day of the Loue. &c. bpon the which places as fent, 2.6. those most often, wherein the redustring of the Church by Chailt is prophecied and foretold of by the Wrophetes, he that marketh this observation, well shall se him flumble bery often . What may be gathered thereby is not hard to conjecture, vz. that he dreamed, and fo would nedes perswave his Disciples the instauration of the Churche mould be perfected by him. Enang z. chapter 1. fest. 2 leafe. And in the third Chap. lection the first and grare notable places to perific the truth of this perdict, which for breuttie I pacterinit, onely notying them not further meaning to encomber the Reader with them : and thus much to prone that HN , agreeth with D. George in his in herefie.

David George bis fourth berefie; That who soener spea- Compa. of D. keth agaynst his doctrine shall never be forginen in this world George and the nor in the world to come. Family and and and the trans. Family

In this both HN . fitly with David George agrie, & accoed in one, as in my Additions may appeare at large to the 2 , and 4 . Articles and Theophilus him felfe inil not deny it . For hee expoundeth HN . his meaning thus in the 13. Article in these wordes. To the enemyes or envious of the love of Christ, and to the obstinate, which turne them away there from there is no mercy promifed . Withis be not all one both in woodes and fence with Danid George: I ca not tell what it hould bee to agree with him at energ turne both in Postes and fences per aroul add alast acou

And because by the way of comparison 3 have in the former Articles Declared that HIN and David George Do fully confent, and agree, in the principall matters where with we charge them: let it be lawfull forme ( not Reas ber) to let one fote further in this comparison that I map their more enidently bolv in as weight a point as bethereto I have lay dagagnif them, that in the accord of

1150

3.4.

their

pali

their herefie thep to conspire, either with other, that it clearely and to HN. bis perpetuall chame it may be affire med which M. Rogers reporteth, that Danid George layd the egge of this herefie, and HN. hatched the chickens. As for HN . though it fæmeth his wit is pestilent enough to pernert o truth: pet by David George his Maisters whets tong him forward, hauping of him felfe a cankred mynde against the truth, and a swelling bart: he became r. fold moze the sonne of pervition, in beying wholy bent to les ouce the simple that thereby be might not so much be boly as he pretended, as increase his prinate wealth, which by his fifkyng to and fro was not a litle empayred.

For to affirme that in word, which the beed it felfe as uoucheth to be true, sufficiently apparaunt it is that Dauid George first put bowne the principles of this secte: which when he had to done, and with writhing and wee. Ang had brought his herelie into tune, HN. was now by him further to be instructed how with a malitious mynde and perilous wit, he might runne bescat at will, and quaner at pleasure byon this straunge boctrine, and new tu-

ned ovinions.

The first straine wheron this further beretical accord was to be firetched, was this fafter D . George perceis ued that openly in p face of p world to profelle his opinis ons was not without fpot, & gooly Magistrates had vilis gently provided that the Church of God hould no loger receive any betrimet, Araight way then bib be forge this new found fond principle, as a foueraigne falue, to cure that mischeuous malable and imminent perill which as bode those that were defiled with that hourible infection. And feing the baunger was not smale to be outragious in fo great a matter: be thought it sufficient that his fecs tary bare a good hart, & Stode lingle in invindedly buto his podrine, to keepe their consciences to themselues , and for their further quietnes lake to coforme themselves to any people whatfoever, amongest whome they lived & with whome they had to deale. This as it was a princi-

### Artic.7. of certaine Articles. HN.D.G.Scholler. 27

pall point, so was it also a pelliferous poylon wherewith the divel bath deceived many a simple soule, and thrown many a sumbling block in the way of the wavering and weake harted Christian.

That this was David George his opinion, and that hereafter I be not sayo to saunder him, let M. Bullen-Lib.2.pag.32. ger be heard who testissieth thus of him: Of this opinion was this beast D. George, whiche seet also is the most pestilent of all others.

To the which I further adde: Af this opinion is that weetched man HN. and by this bayte bath he choaked

more Christians then by any other whatsoever.

For hereby in higher of Papility he had his faultors also whom by the Suchwarke Ioyner he licensed to be present at Ivolaters service, and to keepe their consciences secret but o themselves, having taught them before, it was an indifferent thing to hould anything, so they kept the doctrine of the Love by him taught but o them. And this is manifest in his Guangelye, especially in that O yes which he maketh before his blasphes mous proclamation, to the whole world, in these words following.

To the louers of the truth here and there, where some or in what part of the world they dwell, or have their abode of what sort or nation and religion as Christians in their Mahomet or Turkes in theirs, Heathen in theirs &c. To whom after HN. hath genen particular titles, immediatly he in the same section addeth. And yet surthermore every head properly for himselfe having then so divers and many maners of groundes, beliefes, religions, ceremonyes, offices and administratios, as they will wherein they love Gods truth

and their right eousnes.

Then the which wordes what may be sayd more Say than like, or what even believed out of the bottomles pit more blasphemous, if all the fiendes of hell would conspire together to afford a graceles and godles speach, whereby the hartes of them that Agger in the way of

3.iii

Etmng.con.31.

### HN. D. Geihis scholler. A Consutation. Article. 7.

Pag.11.

the truth: if not inholy they might be drawne away to superfiction ( for as for the words Religion I feare me I have attributed it to their science to often, albeit the Farmilye of Love in their Confession would faine be counted religious) pet might they enjoy the herefic of HN. with their opinions, and favour what sower like them best.

So that certapne it is, whereas this his Euangelye. and the other of his bokes were navled bpon cuery polt, in the common thops of stationers in butch land commos ly sould (butill by the restraint of the maiestrate they were bridled and called in they ozew some Catholickes. allo to his faction, for whole cause, and with whome to cræpe into fauour, to haue a thealter, ready for any trozine to notable he commendeth the popul Hierarchie, which order of populae pollicue ( to let palle that famousinfas mous boke, the Declaration of the Masse I meane,) after frep by frep he had extalled it about the cloudes. from the hyest to the lowest he falleth volume after this (o)t. Section 4 he commendeth the Pope and expoundeth Papa to signific an olde Father in the holy under standing: to whome he coupeleth his Colledge of Cardinals. Sent. 8. thirdly, Primates sent. 9. Bishops. Sent. 10. Priestes. Sent. 14. who Say their service in the formest part of the Church, that is in the chauncell . Parsons, Curates, Proctours, Sent. 16, Deacons, fent. 17 . Sextons, on keepers of holy thinges that the same muy be occupied in due season, and times convenient. Sent. 18. Monkes, which for the love of righteousnes (as HN. sayth, are consecrated and sequestred from the morld (from whome well it were if the world were seperated also) and from all that is worldly and fleshly . fet . 19. and lastly the commen people: sent. 21. To the which for a conclusion be addeth. Behold all this bath bin enen so in tymes past in his very true being, when as yet the light of lyfe had the clearenes, and the beliefe her feruice, in the holynes of God, the renewedor Goddead men upon the earth, all which Shall now in the sam day, lykemise of the Loue through the comming of Christ, in the light of lyfe, and his boly farite, be reduced

Euang.cap.31. fent. 1,2,&c.

Sent.23.

HN. prophecieth of the restoring of Poperye.

### Arti.7. of certayne Arti. HN. Da. Ge. his scholler. 28.

or restored to his upright fourme in the very true being according to the Christian lyke ordinaunces, and florish in vi- Popish Hiera-

gor or become forcible according to the promifes.

The which as 3 quake to wright for (to marke the rishe fayth HN. ripenes of finne that HN. is come unto ) must it needes enforce the godly Christian, and tenber childe of God to melt at the horrible outrage therein contrined and the which if the goodwilling in England which are named the Familye of Loue thall reply and alledge, ( for I hope they are not fo far gone to befend this fo great blafohmie a gapult the kingdome of the forme of God and his glozps ous gospell) that thep will not befend neither toke in all thinges of his opinions to this Jauntwere as M. Bullen- Bulleng in his ger doth vnto the lyke objection. Sometyme they are preface. of this judgement, sometymes of that, neither doe they all agree among themselves in the certaintye of their errour, for as truth onely is ly keit felfe errormust nedes iar and disagre.

But herein it had ben fometohat moze tollerable for our Fam. ifthey had not fet dolone this in wighting that herein they might thew themselves to be perfect schollers of a peruerse mailter. But bethat never kepeth touch with his feruauntes hath there betraped them by their owne wordes to the world ere they were ratifice. Foz in their first Cpiffle which they make as an aund fivere to D. Rogers boke, fol. 71. pag. b. lin. 30 they

thall primilye bring in bannand a long sebrow splining lindly

ottou

You forget ( fay they to M. Riggers) many protestantes in Note how ma-Rome, Spayne, Italy, and many ather places wander the Bythop nerly they of Romes inquisition which hould it good pollite to defend speake of the the selves on their cosciences from such tyranny: Will not you allom to others which you gladly chalenge to your felfe? &c.

Whereby it is clearely proued and manifeltly affire med, that HN and his scholers termed the fam of Louis in England, orain all in one line; and bould the fance of pinions with David George that he both inhone becance they affirme by the tellimonpe of learned writers to be

Canticates.

Mach. 12.25.

. Pet : . F.

Indevertie.

reclebs, cap. 11.

3.titt.

an

idisciayth His

an Anabaptift nedes mult it necestarpe by the fame cons sequence be baged, that they are Anabaptistes by their owne confession, and labour to bring Anabaptistrie into the church, from the which and other herefies, lectes, and scismes, the Lozd beliver both bs and all his chosen dis perfed toherefoeuer : Amen.

It remaineth that with the loke benitye or greater (if fo large a matter map be conteined in a leffer rome,) as 3 befoze promiled, lo 3 compare HN. with those eutbent noates e manifest tokens of an heretique set bowne by the spirite of God in holy Scriptures. For by that indge both he and 3 must be true to be true meaning men in this lyfe befoze the Wilitaunt Church, and receine our dome thereafter befoze the triumphat Churche in the world to come.

Tokens of an heretique out of Scripture. 1. Toke.

Cantic. 2. 5.

Math.13.25.

Gal. 2.4. 2. Pet. 2.I. Indeverf.4.

The holy ghoft in the Scriptures ooth liken those beretiques, which disturbe the peace of the Church buto Fores, which privily, and by night, are wont to spoile and ravine. And in lyke manner our Saviour Chaift both describe not onely the father of heretiques, but his children also by the name of a envious má which soweth teares whilest men sæpe . S. Paule termeth then falle teachers, crafty creepers in: S. Peter fapth falle teachers thall privilye bying in bamnable bereffes . S. Iude fayth certaine men have crept in which turne the grace of God into wantones: byon all the which places it may very eafely be gathered, that whofoener intendeth to broach any new and fraunge bodrine, (as falle coiners ble to Doe) he counterfaiteth in fecret . That this hath bin the practile of heretiques from tyme to tyme nebeth no long profe: onely it is to be confidered who it was, that renued Arius herefie in Constantine the Emperours dayes: Ecclesia, cap. 11. was it not a priest which privile bare Constantia the Emperours after in had, that the Counsell of Nice had

Ruffinus Hift.

Done

done Arius woong, who thought not of Chaiffes deuinis the as the Councel supposed and the rumour was spread

abroad of him &c.

And have not the Familye of Louethis long tyme borne their schollers in hand and others whome they teke to feduce: nav doe they not noto at this instant pers Swade the simple, that Henrye Nicolas and Christofer Visels are no fuch men as they are bouted amogelt & people.

The lyke is reported by Iofias Simlerus in his Cpiffle Fol. 1. prefired before D. Bullengers boke agapult the Anabaptiftes . Df the Anabaptiftes themselues whom he farth fly open conference, and creeping from house, and

seduce the simple.

M. Huldrich Zuinglius, in the same wordes both bts Fol. 11. 8.93. ter the same sence of the Catabaptistes of his tyme, which farth be, privily foread abroad their bokes in the handes of their owne fectaries. Whereas when Chaile taught anything, he came first into the Sinagogue, pri- Luke.4. 16. uilye sayth our Sauiour I haue sayd nothing. Math. 26.55.

The Apostles in semblable maner whe they preached Actes. 3.11.5. any thing, they came to the temple: and when the hye 20. prieftes called them and commaunded them to filence, committed them to prison: the Aungell of the Lord fand onto them, goe your way, and stand in the temple, and

Furthermoze S. Paule comming unto Antiochia on Ad. 13.14. the Sabboth day, he went into the Sinagogue, and bes ing at Athens when he faw the whole Citie genento 3 Aces . 27.17. polatrie, openly in the market place he disputed with the Epicures, and Stoick Philosophers, and such as he 17 met, and Standing in the middelt of the Mars streate be openly inveighed agaynft the superstitio of that worthy ... Citye, and Univertitye, even to the faces of the greatelt Clerkes and wifelt men ( og naturali light I meane ) in all the world bendes. Peither was S. Paule affraid of all their learning, and countenaunce, but bolsly bee preached buto them the buknowen God, and therefur-

Iohn.18.20.

rection.

B.t.

rection from the dead, but o whome how bulyke our Familyes are in zeale of profession, A leave to the whole world that knoweth them to judge, and their owne con-

sciences to testifie.

For whether in the teaching of their boatrine, and in the defending of the fame they are lykeft to the auncient Anabaptifies, and to the ould heretiques, and onto S. Baule the Apolite this one coullog wherby we lee a schile matique discribed, can sufficiently tellife . For if the bocs trine fecretly taught by thofe, who are termed the Fam. lye of Lone, be fuch a truth and grounded byon fuch inuincible profes as they in enery corner ble to bragge of: why follow they not that course which the some of Goo by his example haped forth buto them, that is even in the presence of the civill and spirituall Magistrate, in the chiefest Citye of the Realme, and that in the concourse and greatest affeblies of the people : Why doe they not before them that openly blame them, and in fermos publiquely confute them, protesting the truth of HN. bis bokes openly at Paules croffe ? Pay being at Paules Croffe for their fantasticall opinions, why doe they beny them and renounce them with detellation openly?

r.At.Tiguri.
Bulling. lib.r.
cap.5.2.at.Bern.
cap.7.fol.17.

But herein did the Anabaptistes deale moze ozderly then our Fam. in England. Foz they procured an open conference, and disputation to be had in the presence of the Maiestrate, thereby to testisse their schisme to be truth, but our Fam. are so far from procuring an open that dare not abide a private conference, if they be theres but dare not abide a private conference, if they be theres but daged by any man privately, without witnes, whereby they indeede betray their sect to be but a seisme, and shew how far bulyke they are herein but the olde Prophets and Apostles of the Primative Church.

2. Token of an heretique out of Scripture.

The second note of an heretique, saith S. Paule, is this, that those which sowe the corrupt sede of such

### Art.7. of certagne Articles. HN. an heretique. 30.

fuch erroneous doctrine, (as schismatiques most commo, An heretike out ly boc,) they become baine langlers, desirous to teach, a pet understad not what they speake, noz whereof they affirme. Whereby it is geue to bnderstad, that they who in S. Paule his tyme began to fowe fuch febe were but fimple men, and in knowledge very bale, in that they toke in hand to dispute they wot not what, and maintain that which they had no skill of . Such in times pat were heretiques, and fuch as thought it a glozious and glittes ring thing in the light of the world to fet abroad Graunge opinions, that they onely might cary away the prick and prife, not having so much as the emptye caske & smas left smacke of learning. And so alwayes bath it faine out that it hole partyes which first taught heresies were least able to defend them, tel by little and little they gas thered ffrength : Sometyme baine heades being not als together bulearned toke part with them : and buhapely labored to perfect that which was bugratiously begone.

The chief of the Anabaptistes in Germanie were men filly, for their wits, rather to be pittied for their follie, the enuied for their knowledge. Which being weary of their severall craftes and occupations sought by a more easie trade to get their liupng. And beyng of meane and illibes rall sciences, sought in the profession and interpretation of the word to houlder and out face the Paeachers there of with reprochfull fauntes and scoffes untollerable: such was Cnipper Dollyng, and Iohna Leid beyng a Boatcher. HN. was a Mercer in Amsterdam, and those who are vet alvue both in Emdene and London & els where who have kept him company and knew him very wel, affirme that his knowledge was but small, neither was be expert in any toung laue his owne Dutch toug onely, neither was he ever travned by in any liberall Art, 02 had commendas tion for his learnyng.

Vitels was a Joyner, and if his learning was so ungular as his frendes affirme, it is lyke that he came by it rather by Revelatio the by the ordinary meanes of Audy.

B.ii.

There

There is a T. in Cambridgeshyre, who was Vitelles companion, who was a slat Arrian, as by his owne hand I am able to auouch, and before men of worthyp Anno. Is 7 4. Parch. 24. in Cabridge denyed Christ to be God equal with his father. 2. He said that childre are not by nature sinfull neither ought to be Baptised tell yeares of discretion.

3. The Regenerate sinne not. 4. S. Paule his Epistles be not to be more accompted of, then the letters of private men.

This man beyong then a flat Arrian, since once recanted his errour, and secondly is falue into the same opinion. His name is W. H. of B. perhaps but the Family he is not buknowen, for that Vitels had sometymes lodged in his house, and hee bleth to conferre with them concernying their opinions: this man would same in the company of simple me to be very learned, and they that have talked with him affirme, that he hath many wordes but small wisedome, beyong of a wealthy occupation but small in wit, and might be better occupyed to learne the sirst principles of Gods feare and himselfe bee instructed been desirable of Gods feare and himselfe bee instructed been desirable of the constructed desirable of the construct

fore he teach that, which he bath no skill of.

And so is it with the chief Elders of our Louely Fraternitie, some of them be Weauers, some Basketmakers. fome Dufitians, some Botlemakers, and such other lyke which by trauailyng from place to place, bo get their lys upng. They whiche amongest them beare the greatest countenaunce, are fuch as, hauping by their smoth behauts our, and gloafing talke beceived fome Juffices of Deace, and other worthypfull of courrey, where they owel, have gotten Licences to trade for Corne by e downe the countrev, and bling fuch a rompng kynde of Traffique kape not commonly any one certaine abidyng place, but runs nong fifking fro place to place, fap not for the most part any where long together, faue where they hit byon fome timple husbandman, whose wealth is greater then his wit, and his wit greater then a care to kepe him felfe bp right in God his truth and fincere Religion . Wis house if

Zuing .contra Catabap.fol.39. it be farre from company, and stand out of the common malke

walke of the people with whom he dwelleth is a fit neaft wherin all the by des of that fether ble to mete together. Thus did the Anabaptistes in their tyme, and I wilhe hartely in the love I beare to some of the Fam . that our Familiers of Loue were far bulike them . And thus much for the maner how, and the persons by whom their docs trine is let abzoad in the handes of the limple.

#### ¶3. Token to know an Heretique.

Wiroly concerning the doarine, which is by all he, Verf. 19. retiques generally taught in corners, S. Iude fayth 2. Pet. 2.2. it maketh fedes. S. Peter faith it speaketh euill of the way Rom, 16.17. of truth. S. Paul geueth them thefe titles: Men that caule diuision and offences, which serue not the Lordes Iesus but their owne bellyes, who with fayre speach and flatteryng wordes deceive the simple.

Pow whether HN. have made a feet, and be authoz of admission or not the subscription of those letters, whiche come from his Schollers with these wordes, Your louyng

Frendes the Fam. of Loue, can sufficiently testifie.

That HN. (peaketh euill of the way of truth is manifelt, for these be his woordes . Whose false beyng ( vz. of 2. Exhort. cap. the Preachers which through the false light have taken on an 15. sent. 17. fol. imagination of knowledge) is the Deuill, the Antichrist, the 38.d. kingdome of the Maiestie of the Deuill him selfe. &c. and in the same place the 10 . sent . hee sayth they are but a neast of Denils, and of all wicked Spirites. The hearers of the 102ed: 1. Exhort. cap. there hee calleth the Sinagogue of Sathan, or Schoole of the 16. sent. 19. Deuill. What God HN. and his confederates ferue. I will not Judge, but what speach they be towardes the simple people in their day communication with them, whether they bee flattering and flocte wordes, they can at large testifie, who at any tyme have beed their compa, ny: may easely affirme with what sugred woozdes they fiede the itchying eares of those, who they tabour to brato into their opinions.

B.iti.

Fur,

2.Pct.2.7.

Furthermoze S. Peter be termeth the boatrine of heres tiques. Welles without water, cloudes caried about with the tempest, speaking swelling wordes of vanitie.

Verfe. 12-13.&c.

S. Iude farth they are corrupt trees without fruite. twife dead and pulled vp by the rootes, ragying wanes fomyng out their owne shame, wandryng starres.&c.

The which excellent Detaphozes here bleo by the holy Choft, lively and to the full bescribe buto be the properties of Schismaticall teachers, and their hereticali to: drine . For the nature of the cloud is, when the earth is parched with heate, e the fruite thereof for want of mops Aure begynneth to windell, and wither away with glade some weate and filuer dropes, to cheriff and relieve the tender plantes, whiche by the hardnes of the earth both burt their fappy inice, for want of water: even fo thould the Preachers of Gods word, and Binisters of the Gos. pell, with wholesome boatrine and godly erhoztations water the consciences and supple the hartes of their head rers, which are wounded with the fælyng of their finnes. and inwardly in some measure touched with a conceaued grief, because they baue displeased Bod, whiche is their loupng Father and mercyfull redemer. And this is that which S. Paule calleth the Preachers of the word waterers and planters. T. Cor. 3. chap. 6. vers.

Pow in fo much as Schismaticall and phantafficall teachers make in worde great boalt, and to the worlde wardes will nædes cary a countenaunce of planters and waterers: Det when the afflicted soule and tomented hart thall come to fuch welles to brain, thinking with their liquoz to be relieved, when they loke for most fuccour, their comfort is the leaft, and all the hope they have of moulture is turned into emptines: for the least frome that is will some scatter such cloudes, and the smallest heate will so resolve them, that when our hope is the greatest, our helpe is bery small . So that in falle teas thers it is affuredly true, whiche the holy Paophet long Athence complained of the halting Afraelites their good-

#### of certayne Articles. HN.an heretique. 32. Arti.7.

nes is like a mornyng cloude and as the dew that goeth carly away.

Pow whether HN.his writings have in them ought Hofca. 6.4. but Mellyng woozdes of mans vanitie, and beyng fruit. les tres, and farres that wander without a certaine mo-

tion, it is a litle further of bs to be confidered.

Foz, to examine the matter contenned in HN. his bokes it is very small and filly: for let the diligent Reader pare and let alide his weelted and violent Allegories, his bnusuall and intignificant phrases, of being Vnited into the perfect beyng of the lone in the spirite, incorporating HN. his scripture quoting. into God, consubstantiating with Christ. oc, and such loke wordes of course, he shall finde small substaunce and little Auffe in matter that may be gathered by the ozber of reaoping by pen of memory, and cometyme be chalbe co pluns ged in the wordes, and wander for matter, that hee shall very baroly or not at all make sence of that bee readeth. That this is true, they know whiche are occupyed in the

peruling of them.

As for his bayne and idle quotation they are innume. rable whiche as Dutes byon a stage called forth to fill by a rome and make a thew, depart not biteryng any wood at all . Dis citying of Scriptures sometymes for the phrase, wherein his greatest bayne is, and wherein of tentymes hee is baynely occupyed, fometymes for one word onely bee clappeth out many places, without any further matter, sometymes neither for word, nor pet for matter . Dea sometymes he alledgeth a place for a profe. which cleane overturneth the Affertion why he induceth it foz. As for example. 1. Exhortation. 6. chap. fent. 41. leafe 17. line, 16, to proue the refurrection be allebaeth Ezechiell . 36 . chap . b . there is no fuch place , neither in that whole Chapter any word that maketh mention of the refurrection. In the . 37. chapter b. berf. 4. c. the refurres ction is clearely prophecied and by him rightly and to the purpole alledged. But Efay. 26.c. verf. 14. The dead shall not lyue , neither shall the dead arise. &c. Is alledged to B.iiij.

the

the fame purpose, where the woodes feme to be cleane contrary, (where note also what HN. thinketh of the Refurrection ) boying meant, that the Lord will fo scourge the wicked that even in this lofe, they Mall feele in forme measure the torment and worme of the conscience, that they hall have in the world to come, when as the godly Mall have all iope that can possible be thought, and more in Dedethen mortall man can imagine, the quictuelle of conscience that passeth all bnderstandung: but this is meant of this lyfe, and not to be understanded of there, forrection or the lyfe to come. For that, in all that Chaps ter the meaning & scope of the Adjophet is not to handle any fuch matter.

and thus much for the manner how, the personnes Sohereby, and the boctrine that is taught by them, whom the scripture termeth an hererique, which in my iunges ment both as fitly agree to HN. and is by . Weter as fully foretold as if he had lined in HN. his tyme, and bin prinie buto all his dealinges . Pow in one word concerning HN. his file, and the maner of the deliverye of

his opinions in his bokes.

Dis method is, take it among pe : The thred of his fpeach is fometymes knotty, and fometimes great, and fometyme fmall as bnikilfull fpinners ble to afford, his grace and giftes in pening thereof is even fuch as Marcion is reported to have bled in penning of his hereticall witings, Whose whole talke of the spirite was in such a straunge kinde of stile, that those which hard or read them at the first did wonder at them . And this being a part of that wherein our Familye voe as it were wonderfull love, and make of themselves, so that in their speach which they dayly ble in talke with any man, if euer they may be gotten to confer of the knowledge of the Scriptures, of the law, of finne, inner man and regeneration, of the humblyng of the foule, which are the largest Common Places of their Audre, Araight way by the bnusualnes of their speaches, and strauge termes pe

2. Pet. 2.

HN.his Stile is hereticall.

Caluin agaynst the Libertines, leaf. 131.8. 129.

. Carly ...

may eafely binder frand what way they are enclined . So that when I my felfe have fpoken publiquely the great paynes which I have taken in perufing their bokes, baue fo acquainted my felfe with HN. his phrales, that I bling them at buwares have by bivers, which knew me not, ben suspected to be printe onto their boarine.

But concerning the generall noates of an heretique this thall suffice with the perticuler application thereof buto HN. it remaineth that I confer his opinions with the perticuler fantalies of divers heretiques with whom we thall finde him to to agree, that it may eafely appeare they have had all but one and the fame Scholemailter, tobo hath infruced them in the fame principles, to ouers throw and disquiet the Church of God.

#### HN. his opinions compared with Herea districtions opinions. The state of the

He Origianists, Nepotians, and Priscilianists, did altogether pernert the certaintye of the written word of God, by turning it into als legozyes: so both HN. Docum. fent.02 Dictater. cap. 3. fent. 1 1.12. @uang. cap. 8. fent. 3.

4.5.6.1. Cpift. 3. cap. 22. Cent. and almost in every live of every leafe in all his wrightinges. To make the

2. The Montanistes, Praputians, Donatists, Luthusaftes, Monkes, and Anabaptists: boatt of reuelations: fo both HN. Cuang. cap. 2. fent . 1. contrary to the Scrips tures . 1. Bal. 8. ber.

3. The Cerdonians, Marcionites, and Appellites , boatt of their new Prophets, and prefer them before the olde: so die the Anabaptistes prefer Thomas Muncer their Archberetique before Luther, and Zuing lins, Bulleng. fol. 9.b. Vitels in his reply to M. Rogers Display, termeth HN. a 1020s phet in there wordes. Te despise HN. because be sayth be is a Prophet fent of God, but the tyme may come that you shall finde his prophelie true, and in the fame reply he faythe where-

whereas ye fay that HN. doth call himselfe Restorer of all thinges. I aunswere that there is no such word writte by him. and yet bath the Lord accomplished according to his promifes through the spirite of Christ in him all what he hath spoken through the mouth of his servauntes the Prophets . And aganne ye fay we affirme HN. to be the true Prophet of God. fent to blow the last trumpe of doctrine, which shall be blowne upon the earth: marke what his workes testific of him, and fo is he : whether it be beleved or not.

4. Noerus fand be was Dofes, HN. fauth be is Mala-

chias and Iohn Baptist, praface Enang Sent. 3:

s. The Heracleonites made a bouble confession of Bob wher of either part was equall: one was with the hart one ly, and the other with the mouth to auopo perfecution. So both HN. Distatis 16. chapter 18. fent. and 11. @. pill.cap. 6.fent.3. So fagth Theoph. that the mifteries ought not to be reneiled to the withstanders. cc. contrary to the fcripture. 1. Det. 3.15. Deb. 10.23. Phil. 2.11.

6. The Messalians taught it was lawfull to beny God and the fayth of Chiff. Theophilus fayth the bes liefe ought to be beclared to all men: But not the fecrets no moze the we ought to cofelle to a thefe what treafure we have about bs : the Anabaptifies thought it was free Bulleng. 2. boke bnto them either to confesse, 02 deny their fauth in perses cution, the sam opinion held the Priscianistes, and the Andiani contrary to the Scriptures, Dath. 10.33. Luke 9. 26.and 12.8. contrarge to HN. his owne bodrine. 1. ers boz. cap. 5. sent. 9. cap. 6. sent. 1. cap. 4. sent. 5. 7.8. cap. 1 2. fent. 22.

7. The Hetianites, Cerinthians, Nazarenes, affirmed that Ceremonics of Poles law are to be kept of necesti. tye: so sayo the false Apostles. Ad. 15.1. so sayth HN. @: uang. 13.chap. 4. fent . contrarge to S. John. cap. 19. 30. and the whole Epist. to the Galatians.

8 The Nazarenes had more Gospels then 4, the Bas piftes had S. Thomas and other gospels: HN. hath made a gospelles his owne, contrarpe to D. Paule. Gal. 6.8.

. chap.

o The

### Art.7. of certayne Articles. HN. an heretique. 34.

o The Basilidians thought that the misteries of Fayth ought to be reucaled to few, so thought the Papilles, so thinketh the Fam.

10. Hymineus and Menander thought that sandification and regeneration of the spirite was the resurrection of the field : cofounding the first and fecond resurrection: so both HN. 1.erhoz.cap.7, sent.24. I 1. Cpiff.cap.5.sen, 10.and Dictat. cap. 6. fent. 3, he farth the 15. chap. to the Corinthians. berfes 50. 53. 54. are not meant of the earthly body in these wordes . Verely the mortall, whereof S. Paule witnesseth, is not any creature of earthly slesh and blond, but it is the lining worde or being of God which in the beginning was mortall in the manhode, and is in vs for our

sinnes cause, became mortall.

11. The Aerians, and Ioninians refused to come to fermos Docum. sentento doe the Familiers of Loue which be illuminated . ces. cap. 3. fent, For layth HN. As long as the yongons are childish and not 12. yet growne up into the Elderdome of the perfect being they are yet under the ordinaunce of the Lord or his word: not that they should alwayes remaine as subject there under, but untell the appoynted tyme, untell the manly olde age in the godly understanding of the holy worde, that is tell sinne in the be subdued. Rusthmennen in fer

12. The Pelagians and Calestinians benyed the doctrine Fol.71.b. of Predestination wholy, the Papistes Deny it in part, the Familie in the first Cpistle to M. Rogers blaspheme the Doctrine callying it a licentious doctrine which filleth all the prisons almost in England.

Contrary to the whole body of the Scriptures parti-

cularly. Kom. 9.11. Ephel. 1. 1. Tim. 3.16.

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13. Nonatians & Donatistes say that the Church ought to be spotles, the Papistes say that the Church can not bo amile oz erre, to bo the Fam . affirme that the Commaundemetes are able to be kept, and that there is a perfection in the gooly and regenerate in this lyfe . Docum. sent.cap.1. sent.7.1. Epist. Prafac. sent. 2.6. 1. Exhort.cap.7. fent. 19. 6. cap. 12. fent. 18. cap. 15. fent. 26. cap. 17. fent. 18. Enang. L.ii.

Euang.cap. 4. Sent. 1. cap. 21. Sent. 2. cap. 25. Sent. 2.5. cap. 27. fent. 1. cap. 28. fent. 13. cap . 37. fent. 14. And Vitels in bis reply to M. Rogers display. And the . 2. Epiftle of the fas

mily to M. Rogers pag. 1 . fol. 86 . per E. R.

14. The Origianiftes and Hierarchita, benned that Was tabile was a certaine materiall place: HN. bepraueth the Diffor by wrelting it into an Allegorie. 1. Epist. cap. 3. fent, 17. 18. 19. 22. And the Fam. by the piaure of a hart of a man beterly beface the written word, affirming allo Adam bib not eate a materiall fruite.

15. The Family of Loue affirme that men that lyue wickedly ca not teach the truth. 1. Epift. to M. Rogers. fol.

73.a. so affirme the Anabaptistes.

16. The Nouatians &c. Arrians, Donatiftes affirmed that those which were Baptised by others then their fellow heretiques, were not truly Baptifed, and therefore they ought to be revaptized. HN. fayth that without the Familie of Loue by him founde there is no true Chai-Stian Waptisme. 3. Artic. pag. 33. of this boke.

17. The Pellagias affirmed that infants ought not to be Baptiled, so did the Anabaptiftes affirme, tell they come to yeares of discretio. So fayth HN. Enag. cap. 19. fent. 11.

And thus much in few woodes (by the way of Com parison, first to beclare that Henry Nicholas, is a Blasphemer . Secondly, A falle Prophet foretold of by Chrift the Wzophetes and Apostles. Thirdly, that in 17. pointes be agreeth with all the old Heretiques in their particular berelies, Chalbe Cufficient.

ARTICLE. 8. HN. Videl . What is to bee required in his Disciples.

know notbyng. coc.

He Disciples of the Family must give oner them selves to be obedient . Iam. 1.b. Disciples of the gracious worde and the seruice of the Eldest of the Lone, and renounce all their selfe wisedome. 1. Cor. 30 owne knowledge, and bee per swaded that before their new loh. 3.e. byrth that they Videl.

Idel.of the godly causes, or have no experimented but a literall knowledge therof.

#### William Wilkinfon

Dis whole 8. Article benng framed of siners feue. rall propolitions, with fundry interpretations of Theophilus bnto many partes of it, may for orders fake be reduced into thefe the especiall pointes.

The first is what HN : requireth at the handes of all them that befire to be incorporate into his Fam. & what it is, which he would have them thinke cocerning them felues, videl. They which defire to be Disciples, &c.must give oner them selves, and renounce their owne knowledge, and be per swaded they know nothing, but they must stand single mindedly to heare right sentences of their Elder &c.

Secondly what opinion they must have of their Cloer in their Fam. that is , They must not mistrust the Eldest in the Familie, nor suspect any maner of euill or unwisedome by him, nor perswade them selves that the instructions taught by the Father of the Fam . of Lone, or Oldest Elder are to(1. (or. 1.b.) flight or childs or to vamife, for them to follow after, or to obey. 12 mores tatlito and aligned edicine toda

Thirdly what denotio they mult have to the doctrine being heard of the Elder, and how they mult be affection ned thereunto, that is, Yet must not their Disciples cary the resolution and instruction (of their Cloers) as in maner of acknowledge in their memory and understanding. The or ther clause contempng revelations a confession of sinnes to the Clock in the Familie beyng thonges of great into poztaunce, I thall hable them feuerall in particular Are ticles hereafter.

The first part of the 8. Article, videl. No learnyng, or knowledge.

THe Disciples of the Familie must give oner . &c . and be L.itj. per-

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perswaded that they know nothyng, or neither cathey judge rightly, &c. First Theoph . expoundeth thus : It is very true for so shall they escape the deceipt of the enemy, and not remayne in errour nor yet be deceined.

Quen as a certaine prophane Rhetoritian, which bes png defired to instruct on that was well mynded toward his Arte of pleading, when hee alked to great a tripende was aunswered by him that belired to bee his Scholler. that he was somewhat already entred into the principles of that facultie, whereby his Paisters paynes should be the lette : The Datour reptped that therfoze be ought to have a double fallarie: because first he must teach hym to forget and bulearne that which he had already bene praatifed in , and then afterwardes he must enforme hom a frethe after an other Dethode : right to dealeth HN . in this article with them, which by him defire to be infiruded into his Louely Familie, vz. he affirmeth that none in his Schole can profite fufficiently, bniesse before be enter therein, he biterly goe backelvardes and bulearne that whiche be hath learned before he come of him to be infruited the infraction of the section

Wherein the Deuill that old Serpent, and subtill Scholemailter bery wily both fæke to infinuate unto bs. that onto the knowledge of that errour, the which at his hand he would have be to receive there is no further buderstanding expedient, then wholp to submit our selves to embrace the boarine, which he fæketh to fet forth but to bs: fo that whatfoever knowledge any man hath in as my point of learning buto HN. his further infruction in his feat it is nothing worth at all, but biterly it must be refeded: and concerning any fkill it both not greatly mats ter whether the nouice, which commeth to be further infirude, be expert in any kynde of knowledge, biterly of ignozaunt. It is very true that he which measureth the mercyes of God carnally, and according to his fenfuall bnderstanding; both erre with the Capernaites, and he whiche cramineth the bygh and beauenly fecretes of the

most wife God, according to the croked rule of mans reason, and in the ballaunce of flelly and bloud the incomprebenfible wapte of fo great mifteries: can never aright buderstand the thynges which are god. For every man Heb. 11.6. bath no farth : without the whiche ferng God can not be pleased, how is it to be hoped, that without the bright. nelle of that canole any man can le to boought that God

mall love and like of a channel still and and altation Dow if hereupon the Familie will gather as verhaps they will, and some Anabaptistes have bone heretofore. that feyng farth commeth by hearing, and hearing by the word of God alone: and therfore all other belpes of lears nong are bunecellary: I auniwere that buto the beget To beget fayth tyng and obtaining of fayth the ordinary meanes and onely Gods conduit whereby this gift of God is conveyed buto bs, is farye. word is necesthe bleffed written word of God sufficient and onely nes cellary, but to encrease and conferue farth, the Lord bath left in his Thurche many excellent belpe and meanes as propherying (that is, interpretation and erpounding of 1. Thef. 5.20. Scripture ) which muft not be neglected or contemned: furthermore the gift of tongues. cc. Whereby as by precious flones and collin pearles the pure gold of Gods ivozo to the beholders and lokers on is be wiffen Land as boaned, so that albeit HN . him felfe were never instruct ted in the knowledge of any of the feuen liberall Scieces as Gramar, Rhetoricke, Logique, &c, neither trained by in the knowledge of the tongues : he mult not contemne that in others, whiche he him felfe both want prog fet dolone his olone ignozaunce as an erample and paterne for others to imitate . Deither is it reasonable that becaule come men be blynd, therfoze other men, which have their eyes should violently deprine them selucs of that benefite, which God in his great mercye hath bestowed And though he excelled in the modeling of an indicate

Adres ir.

Gen. 11.7.8.

A808.2.14. Rom, 1.1

But it hall not note 3 hope to make any longmore that there are necessary in Gods Churche; diversparticular bleffenges, and giftes, which ferue to the building L.iiii.

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by of the same (for that no man berein will wangle if he bane any skill at all and knowledge is most hunted and bated by those, who are least acquainted there with ) pct in a worde or two to prement the cavilles of the barbas rous and bulktifull adverlary, it shall not be amisse, if with a fewe testimonies we stope up that gape at the which those bealts to enter in, to treade under fote, and otterly lap walt all the fæmely omamentes of liberall Artes, and good literature, whereby both the Church of God is excellently garded agapuft Hereitques , and their Schismaticall factions, but the common wealth also be ry much maintagned and defended agapult the invalion of those mischieuous Machianellistes, which thinke that To beget fayets the obedience of subjectes outh especially conside in the about ylang ianozaunce of all humaine Sciences, and commendable learning one this in an oco de acoustistical established

Gen.11.7.8.

Actes. 2. 11.

Adcs 9.15. Rom. 1.1.5.

The Confulio of tongues, as fielt it was a punishmet for finne , forafterwardethe linguler mercy of the Lbid made it and unpeakable benefit, e bleffing, the ble where of ferued to confirmation: first of the faith of the Apostles. Secondly to the encrease and enlarging of the flocke of Chailt wherein atheir others of the Apolites and fund day of the auncient fathers vid notably excell: pet the lacred feriptures as a molt plentifull ftozehoule is abounbantly fraughted with most cleare and enident erams ples, it that be fufficient to fetch profes, from thence, thereby to defend such heavenly bleffinges agaynft such rune Barbarifme as the Familie of Loue and other their complices doe taboy to byping in a count smule and smule

The bletten Apoule 3 Baule being chofen an elpects all bellelt to beare the Lordes name before Gentils , b's fed none infrument more effectuall to make them both one fould under one Shepheard then the gift of tongues. And though he excelled in the working of Diracles, and inmany other giftes which he both fingulerly commend. 11. Co2. 12. chap. 8. 9. 10. berfes and 4. chap. 7. ber. pet in the came place verse, 18, he thanketh God berg

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Arrican Arricles. No learnyngo 137

hartely that very plentifully was endewed with the gift of tongues. Wherein how he excelled, read Actes

the 1 2. verse of the 14! Chapter. danie slad aliaming

He disputed at Athens with the Epicures and Stoick Philosophers, befending against them the boatrine of Actes, 17, 18. the refurrection. We disputed in the Sinagogue with the Jewes, and in the market place daplye with whome foener he met, he ftode in the middelt of the Bars frete Verf. 22. and reproned the superstitions worthip of the Athenias, which whole Action of his had not ben so profitable to those amonged whome he spake buleffe he had bled the tongue of that countrye, that is the Greke tongue. How ercelletly be biverstode the Latin toque it is manifest in that be mentioneth there were some which vio salute the Philippians: those who were of Celars house thet Phil. 4. 22. Paule converted fome even in the Emperours courtes. which he could not so conveniently have done buleffe he could have vainatly have infruded them in their native Tpeach. But the Chilles of S. Paul to Seneca, of Seneca to S. Danle do argue the mutuall conference they had at Rome buder Pero in the Latin tongue. Furthermoze it Ad. 21.40. is apparaunt that the Appollogie, which he mave for him felfe before the thief captaine was in the Debauertongue. which gift of tongues he both worthely commend & Cor. 12.7.b.28.d. where he the weth toke wife the vie of them, which he never would have done, if the knowledge of the tongues had bene a thing of fo fmale account.

But in the displaying of these and such like blessings, the olde procerbe, which the Romanistes reproch those graces of God withall, in the mouth of HN. is lykewise (thewing what spirite he is of) verefied to be true, that is, the knowledge of the Pedrue, and Græke maketh many an heretique. But what doe I bring in many examples, or sæke for any further profer doth not HN. his translating of Hebrue names (out of that translation which the Papistes call S. Ieromes bible) brought forth so oft in the Europely of HN. promethat the knowledge

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of the tongues is an excellent incames to understand the fcripture if it be fo, how then both HN. fo bulkilfullye counfaile those which be his schollers to renounce their Penduledge & C. J. Handing and A taganabag of

But if the Familye hall object that I am not fufficiently acquainted with their meaning, neither HN. his fence: for that he will have them that befire to be made pertakers of his bourine to humble themselues, and to abject and captinate their owne understanding, and that the bnderstanding of spirituall thinges is to be enquired of perfons that be spirituall, so that onely the taking on knowledge which is learned out of the scientishies of the letter, and the imagination which proceedethout of the felfemindednes of the outward man and unremembed creature is blamed by HN. and that he both not contene. noz dehort them from the knowledge of Gods word, moz the fludy of tongues. ec. sinsmiss of the office of the flux

I aunswere albeit it were true that he sayth, pet se ing bnder the milt and barknes of woodes, and termes be both feke to rob and spople bs of the precious inell of holy scripture, and the knowledge of the will whereby our Saujour Chaiff dying and departing from be hath left bequeather onto be the Legacie of eternall lyfe; vet thall be not scape after that fort, neither thall be so fart away : for the practile of his Familers thall clearely def: cry his meaning, and what that is indede which he in woode fæmeth to intinuat buto bs. The behaviour I fap of divers of them that are sapo to be of that Fam, Chall most assuredly affirme my affertion to be true . For bis uers of the haue princly whispered abroad in the eares of the simple, as also with some men of wealth, who the felues have tould it me, and are ready to tellific the thing it selfe to be true, that they of the Familye have disuaded and dehozted fome: not to put their fonnes to fchole or be niversitye, for that simple wrighting and reading ( say thep,) is sufficient for a Christian, without any further knowledge of the Latine of Greeke tongues, of any of ther

ther facultye of learning whatfoever: So that by this meanes they læke to discredit learning, to beface the learned, and to Arengthen ignozaunce to be the bye way bnto true denotion, and to aduaunce the glory of God, which is flat Poperper to that thereby they labour to put out the eves of this land (the Univerlityes I meane) the btilitye whereof as it is buspeakeable for that fro them come the most skilfull Gearesmen to governe, both the State ecclesiasticali, and civill in this land: so also is the antiquitie of such kinde of discipline and god nurture of youth most auntient, and in sondaye places of Scrip, 1. Sam. 19.18. ture commended, and confirmed by the worde of God, & 6.1.2. and to having troben buberfote this most precious 02: Actes. 6.9. chards of the Lord, they might not onely runne bucon, Actes, 19,9. trouled, but also bying the commen wealth onto that eftate that the Anabaptiftes brought the free Cityes of Germany buto, in the tyme of their feditious tumult,

and bufaufhfull rebellion. But for a plapner and evidenter profe a befire the getle reader, (But the especially which art haplesty gratious with that graceles company, ) to marke biligent. ly, 4 thou halt fee it to be true, p berp few of the Fami. (or none at all) be furtherers of learning, or fauorers of learned men, much lette doe they traine by their children in the knowledge of the liberall sciences, either in the commen scholes of this realme, 03 in the bniverlities, to the robbing both of Gods Church & the common wealth of many a toward wit, being also btterly buthankfull to the florishing state and peaceable governement of this noble realme, wherein they might ble all meanes pol fible to further and promote the glorpe of Ged, and also discharge some part of the debt wherein they are bound

to the countrye wherein they were beed and brought bp. Furthermoze it is to be bnberftode, that if this firth steine of the 8. Article, concerning the renouncing of knowledge by the disciples of the Familye, be thus to be erpound bed, that no man ought to fæke neither can attaine buto

2.King. 2.4.5.

M.it

Maile

minded and regenerated, Canding wholve fubied buto their Familye of Loue, which is taught by the bokes of HN, then both the Familye accuse all the churches in England (the perticuler congregations of the farthfull I meane , yea & the generall and vilible Church in Englad to be unremied in spirite and baregenerate, for that the vilible and generall Church of England neither bath noz now both allow the feet and schisme of the Fami) of unregeneration. For that they affirme they know nothing before they new birth quoting for profe John. 3.a. Except ye be borne agayne of water and the holy ghost, ye cannot en-The Fam, what ter into the kingdome of God. Thus conertly they affirme that there is no truth taught in the Church of England which is the fecond Article wherewith I charge HN. in this boke, pag. 23. he anoucheth here to be true, and that we have nothing but a literall, not having vet attained onto the experimentall knowledge wherof he ozeameth. So that first they acknowledge no truth without their Fami. lecondly he that is not regenerate can not freake the trueth. ec.

any knowledge but onely those which be spiritually

they thinke of the doctrine taught in England.

> Berein then was HN. much overfeene that whilest he would faine have his feat to be some finguter thing be put no difference at all betwirt the knowledge of the learned, and the blindnes of the ignozaunt, but either of them alike which came to be made free of his fect and incorporated into his Fami . and had a longing to be in-Aruded by him, mult equally cast of and renounce all their learning and knowledge whatfoever, albeit they had Audied Coze and Twet not a little for it before thep could obtaine it. So that betwirt the well practifed and erpert man in the holy word, and those which be simple and playne men, which never hard if there were any fuch thing as men ble to call learning, there is no great difference but all is one, wherein a man of meane witte may easely perceive, that at the fift entring into HN. his schole, HN. maketh all his schollers to be a toke and e.

quall

quall towardnes, placing the all in one fourme to learne one leffon , wherein it had ben well if for his credit fake be had bled a further fozecaft and moze lober discretion.

The reason and Argument wherby HN. would farme verspace be that we should know and budersfand moze then we bo if we would suspect our knowledge and confelle it to be lelle, (and that being wholly naked of our owne (kill, whiche we have learned out of the word of Bod, we might be warmely clad with his ercebing learnyng and fo fand fingle myndedly obedient buto his do cumentable Sentences ) it is the same Sillogisme and feducing fallations wherewith the Denill being a fub till Sophister beguiled and blynded our graundmother Eue in Paradife.

That is, if he would forgoe that measure of know. ledge, which God had bestowed bpo her, and if the would be indued with a moze excellent knowledge of god and enill the might easely attayne thereunto by eating the forbidden fruite, and breaking the expresse commauns bement, which the confessed the had receased from the

mouth of God.

This then is the indgemet of HN. that we thould abiure & recant all such knowledge of the wood of God as we have already learned out of the wood, take buto be fuchiglofing Expositios, as he would teach bs . So that we thould be alwayes learning, but never attaining onto the truth : contrary to the doctrine of S. Peter, which 2. Pet. 1. 19. fayth That we have a most fure word of the Prophetes, to the whiche if ye shall take heede ye shall doe well. And S. Paule fayth, we must not bee as children waveryng and caryed about with every winde of doctrine, Ephe. 4.14. nor as cloudes caryed about of wyndes, noz as buttable Inde.12. monded men, whiche are buconstant in all their waves, Iam. I. but we hould be grounded and roted in the truth, holbyng the miltery of fagth in a pure conscience, knowing 1. Tim. 1.19. that if the Weathen writer onely inoned with the light. which God gave him naturally without the knowledge M.iii.

of his word, could fay,

Cognita indicio constant incognita casu.

That is, that lubich we know to be true it is budoub. tedly to be embraced, but thynges baknowne proue true but byon adventure: therfore ought we not to forgoe the one to finde the other: for if we ware indifferent, whether we kept the wood of God or no, the testimony of the Deas then thall convince be and our owne Newtralifme, and Lukwarmenes thall in the wyng of Gods sonne biterly condemne vs.

But if the Familie Chall hereunto further reply that their meaning is not to deprine their Disciples of all knowledge, as I would freme to burthen them . I auns fwere their wordes that discipher & explanne their meanong, and the Scriptures quoted by HN. Chall berefy

my faving to be truth: where he fayth.

They must be obedient Disciples. Jam. 1 ,b. (which place is otterly fallified for there is no fuch word) of the gracious word and his service of Loue, and that they Heb, 12.1.a. (cast away every thyng that present bowne) 1. Det. 2. 1. a. Turnyng them away according to the requiryng of the gracious word and his fernice from all their felfe wisedome and knowledge that rifeth up or becommeth imagined in them. 1. Cor. 3. 18. d. All thefe places both HN. allebge to proue that they ought to renounce all their owne knowledge, the whiche how buskilfully and bushamefully he doth as bule may playnly appeare by the same wordes bled by S. Paule, Cast ye of concernyng your couersation in tymes past the old man, which is corrupt through deceineable lustes. And agapne, Put ye away euen all these thynges wrath, anger, malitiousnes, &c. So that the meaning of these places is that we ought to be at warre and hatred with sinne, ec. and as for renouncyng of knowledge in the word of God, there is no one word that tendeth buto any such meaning of renouncing of knowledge, as HN. would fame to importe. But more playalpooth he inueigh agaynst a particular knowledge of Chzistians in Dods

Ephe.4.22.

Colof. 3.8.

Bods word. I. Exhort. Where he layth : Verely to know the 1. Exhor.cap 13. difference of all thynges. 1. Cor. 8. a. is no right knowledge of fent, 6. leafe. 29.b the godly wisedome, but the love with her vertuous nature and beyng, is the vpright wisedome of the godly knowledge. And most playnly ibid. The true light consisteth not in the 1. Exhor.cap. 15. knowing of this or that, but in an upright and true being of sent.4.sent.36.2.

God and his eternall life. John. 17.c.

By the which two places out of HN. it is apparaunt, ly euident, that hee withdraweth his Pouices from the Cearchong out of particularities in boarine, onely he willeth them to fland subjectively obedient to the Loue, and her requiring, being wholly resolued in the generall knowledge therof, and standing simply counited there, 1. Sam. 2.3.a. unto . Wihereas the spirit of God in the Scriptures both Dan.1.17.c. not onely commend a generall, but also commaund a par-

ticular knowledge of the misteries of faluation.

First that a particular knowledge of Gods fauour to: 1.Cor.5.1.a. wardes bs is necessary. Secondly, that in matters of faith 1. John. 3.2.2. and Religion a knowledge in particulers is necessary the i.Cor.14.20.d. Scripture is plentyfull ; neither doe I meane in many Hebr. 5.14.d. wordes to confute HN. his opinion therein: fo that in one and 8.11.d. word to testifie a truth whosveuer doubteth of Gods love 1.Cor.2.8. and towardes him (as the Papittes would have bs) thall in Math. 22,29. this lyfe never be certaine of his olone fafetie in the day of indgement, whiche every man ought to be most care: Math, 16,26. full of. Secondly wholoever bath an intricate and boubt, full fauth of his Acligion, whiche he hath reposed in any man (but in God and his word alone) he must nices of ten have as many faythes as there are Fathers in the Church concerning many particular pointes of boarine, as also hee shall stagger and reele in the worthyp of his God, feyng that man is mutable not having any certaine hold of him felfe in any thong: yea the greater in countes naunce, the deeper in knowledge, the moze sealous and earnest men thew them selves to be, when once they be: ann to totter and fivarue a to five, unles the Lozd buderfet them, their fall is moze great and græuous. M.iit.

Iohn.11.22.C.

Fur,

1. Cor.S. 1.2.a.

o. scort.anol

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300 M. 19.3.4 MOSSAL NO JA

Hebrara della

ma. B.t. soll. 1

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Furthermore that this knowledge in particularities is that which the Familie can not abide, I by myne owne experience whiche I have had by conference with divers of them, am able to tellifie: for demaunding of them how a man might fully and in dede become infruded in the loue, they have aunswered me, that all the knowledge which I have, mult be of me btterly foglaken: afking of them a reason of that speach, they have allebged unto me for profe hereof knowledge puffeth vp but loue edifieth. &cc. And 1020. 26. 12.b. # Mar. 10.15.c Wherby 3 am affuredly perswaded (myne experience hauving proued it true, ) that the first part of this Article of renouncying of knowledge in the Disciples of the Familie is a furcoly true.

> The second part of the 8. Article, videl. Mistrust not HN . unwisedome. alegani minini

OF E. CORSILIA. As in the first strapne be would not be content buleffe bis Disciples were witles, Inrenoucing of their former knowledge, so in the second that he would haue them not to suspect any unwisedome by him, or thinke his instructions to be to childs hor unwife for them to follow. &c. He would deprine them of their common fenses. and the wit which God hath bestowed byon them by the benefite of nature . Foz what buspeakeable childifyneffe and extreme madneffe is this, that in buyng of spirituall thonges at the handes of the Lozd his factours, he would have be moze bopde of skill then the common chapmen of the world, which when they come to chale or cheapen, bypng their eyes with them to indge, if that whiche thep are about to bargapne for thalbe for their turne or no. And even as true meaning and faythfull dealing men are not displeased with those, which intending to buy baying their wares to the light, and paie, and poze on them, and open them to fee if they be fuch as buto them by a price pitcht they are belivered out for: when as falle men and diffeblers defiring for true to btter wares that

### Artic. 8. of certaine Articles. HN. must be beleued. 41

are braid and counterfaite, whilper in mens eares and leade them affee into the furthelt part of their flop, and fometymes into their warehouses where partly with a true and faile light, partely for want of light they beguile and beceive them: fo HN. in this place lyke a crafto marchaunt fubtilly fæketh to leade his Schollers in to the barke, where he offereth them boarine and wholes fome infructions which he telleth them is for them and Challfitly ferue their vie, when in dede there is nothing leffe then he in woode pretendeth.

And whereas bohis experimentall knowledge HN. can very well testifie, that he hath often tryed that those men which fell by whole fale haue a quicker dispatch, and soner riddance then those which stand pelting out butill the end of the market: the same pollice bleth HN in ottering his spirituall traffique, not bearing any which may checkmate him in his doarine lyke a franck marchant hee by wholefale delivereth out his divinitie. and taketh it greatly in the fnuffe, that his fluffe which be delivereth should be brought to light and be examined. Whereas he theweth bery clearely what his opinion is of those which he would have to be his schollers, that they would fraight way take for gould whatforuer glithe foriginare part light. I have be before him in the determination of

But to stand buto HN his judgemet, shall we thinke that if HN. were in the open Parte of Emde oz Amtherdame that he would be fuch a want witte as to take all kynde of coine of were brought him & never examine it? would be never bring his filmer to the touch, nor his gold to the ballaunce ? fo fareth it with Googchilden unbuys ing the precious praries of Gods truth and heavenlye doctrine, they mult touch all with the proportio offapth, Rom. 12.6. and as in the meate wherewith our body is nourished the daunger of porton is carefully to be anopbed and taken hede of, neither can we be to warve that the bealth of our bodyes be indamaged: fo is the infection of boarine by the contagiousnes whereof our soule is in haurn, it

. Rt. S. miles

AS.17.11.

2. Tacl. 5.2 X.0

is

No knowledge of Doctrine. A Confutation . Arti.8.

Reuelat.22.15.

Stapleton.controuer.2.5.boke cap.2.3.4.5.pag. 161.162.

is most diligently to be considered of, for that as the one both endaunger but the body, the other both pitch down hedlong both body and soule into everlasting torments.

The principle which HN. both publish in this place is mere Papisticall, as witnesseth M. Scapleton in his boke of Controverses: the wares he offereth to sale he hath bought at Rome of the purpule strumpet, as pe by marke may sone discerne, which will bring it to light, and offer it to the triall: if they demaund but o what light or triall: I aunswere but that candle which S. Peter sayth, shineth in a darke place, and we shall doe well if we will loke but o. Let be then in a word or two consider of HN. his doctrine by the Analogic of sayth, and light of holy scripture, and straight way espy the difference betwirt HN. his wordes, and the worde of God.

HN. sayth. He must not be suspected or missrusted whatsoever he teach: Dur Saviour Christ grueth be warning to take hove of false Prophets: HN. sayth is

the Cloeffay it, it muft be beleued.

Herod demaunding of the Scribes, where Chaiste should be boane was aunswered, at Bethlem in the land of Iuda, for thus it is written Wiche. 5.2. so there but the truth of their aunswere, they is word a profe out of the scripture: yet will HN. have be believe his resolution and that without profe, wherein he dealeth more bues qually with be then Herod was delt withall by § Scribes and Pharise.

Furthermoze HN. sayth that right sentences must be beard of the Eldest in the Eamilye. Christ sayth it must be

-learnd out of the Scripture.

HN. draweth his disciples from the eramination of his doctrine, for sayth he they must not suspect it to be to sleight, childish, or unwise for the to follow. The noble Berrheans when they beard S. Paule preach, searched the scriptures dayly, whether those thinges were so.

all thinges, and S. John layth: Try the spirites whether

Math. 7. 15.

Math. 2.4.5.a.

Iohn.5.39.

Act. 17.11. 1.Cor. 11.13. 1.Thef. 5.21.d.

they

Art. 8. of certayne Articles. HN. must be beleued. 42.

they are of God adding also a reason for many false pro- 1. Ioh.4.1. phets are gone out into the world, and yet farth HN.

his codrine must not be eramined.

The spirite of the Prophets sapth S. Paule are subiect 1 Cor. 14.32. to the Prophets, and in another place speaking to the whole Thurch, and every particuler member thereof, he Sayth, that the Discerning of spirites is the gift of God. 1.Cor. 12.10. The kingly Prophet Dauid fayth that he was made wis Pfal. 119.ver.98 fer then his enemies, by the law of God, and that he had 99.100.104. moze understanding then his teachers because he meditated in Gods lawe, he bnderftode moze then the aged because he kept Gods preceptes. Foz by his worde he gat biverstanding, which worde alone it is whereby the simple ons are light ned & instructed: pet would HN. Pfal. 19.6. have be leave the broad and beaten highway, refusing all fuch meanes as holp Dauid was abettered by , and digge buto be cifterns out of his inventions, where he first accused Gods reneated worde and optinarie meanes and fly to his frong methode, whereby he fauth his schollers may attaine perfect wifebome.

But the same perswasion wherewith HN. sæketh to blinde his fectaries, of they would profite buder the in-Arudion of the Clock, not to suspea his boarine which he termeth right fentences, but they should stand single inindedly to receive the doarine of the Ouldest Father in Gen.3.5. the Familye, is that wherewith Euc was beguiled in Paradice. But as many as are Christes sheepe, heare his borce, and they follow him onely neither know they the

boyce of Araungers.

Laftly whereas HN. would not have the truth of his poctrine come in contruerlie oz be doubted of, he fecret, ly would feale away with this Papifficall affertion that he can not erre: And so lykewile Vitels affirmeth of HN. Saying, I know not how he or any other should erre which are reply to M. Roruled by the spirite of God. Withich is all one with p indge, gers his display. ment of the Papilles concerning the Pope, in Determi ning of matters of religion . So that they will not one, lp oritie be to poyfoned pastures, but in eating whatfoes

uer

HN: must be beleued. A Confutation Article. 8.

HN . agreeth with the Papistes.

uer they Mall let befoze bs: we Mall by them be compelled to be accessarge buto our owne destruction . And thus desiring the Reader to marke how tust the Papistes and HN. Doe iumpe in this point . 3 end the fecond part of this 8. Article.

### The third part of the 8. Article.

The third and last clause of this Article as it is a palba ble groffe and an absurde Parador, so is the fondnesse 1. HN. his doc- therof moze euident, in that it fetteth it felfe not onelp trine contrary to flatly contrary to the written word of God, but also it is Gods word. manifestly repugnat to HN. his own boarine, belivered 2. To himselfe, in his bokes, and lattly to the very practife of humane 3. To naturall Artes and the light of nature it felfe, in the judgement of reason and common sense. all the which witnestes it is most fonde and folish.

I.Exhort.cap.13 fol.30.b.line.25

The wordes them felues are manifest and not able to be denged vz. And not for to cary the resolution and instru-Etions in maner of a knowledge, in their memory or understandyng, in the helping and saluying wherof the Expositor Theophilus is farre over the spoes, that being not able to thiff the errour, or to get out of to manifest a flyp, he returneth the fault bpon me by a Rhetozicall Anticipation, and thinketh wholly to stoppe my mouth byddyng me looke on the text and leave my peruertyng, whereas if 3 hould lake boon it neuer so often , I hould not neither if I hould ble his eyes finde any wordes then already I have fet downe : For that which he him felfe addeth for an Expolition, how I pray you both it expounde, vz. Yea verely but not to cary the resolution as in manner of a knowledge in their memory: looke the text and leave your peruertyng: Wut thus falleth it out with those whose heaves las bour with a Schismaticall phantalie, euen as a woman is payned in her travaile tell the be belivered.

But to come to HN. his wordes The Disciples must not cary the instruction. &c. Thinkes that these three severall and diffind phales baue this meaning: To cary in maner

Theop, Exposition.

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## Artic. 8. of certaine Articles. No knowledg of doct. 43

of a knowledge in Latin, cognitione coplecti, that is, to know, to cary an instructio in memory: in memoria habere, to Romeber or have in remembraunce. And to carp in understanding: intelligentia comprehendere, to understand, from the which proprieties of speach if either HN. 02 Theophilus thall fiche to flip, they thall fraight beclare how well they are ouerfene in the tounges and common speach . So that if byon all thefe we shall gather this fentence . The Familie must not know, remember, nor understand the doctrine or in-Struction whiche the Eldest in the Familie delinereth forth unto them, which Eldest sayth Theophilus is Christ him selfe and his holy worde. How blafphemoully and Wapiffically HN and Theophilus , bo play the heretiques is manifelt. For what man is so blynd that he will not le or so grace, Ierem. 31.33.34 leffe that he will not confesse that The word of God must Deut.4.9, & 11. be knowne remembred and vnderstode of the simple, if Prou. 8.9. this be not Popery, what is Popery. And that First, the Efay. 11.9.8 52. simple ought to know. Secondly understand. Thirdly re Col. 1.9. member these places quoted for profe out of the strip, Rom. 15. 4. ture shalbe sufficient.

Furthermoze HN . is contrary to his owne doctine, Efay. 54.13. Sphich he him selfe teacheth, in his owne bokes whereas Prou.2.2. for his blual Embleme, he taketh. 1. Exbort.cap. 1 2. fent. 10. Pfal. 119.104. B.this fentence or polie for his comon badge whereby his bokes are knowne fro others of his fellow Cloers Take Math. 15. 10. it to bart. Which is according to the best translations. Let Mar. 7. 14. thine hart hold fast my wordes. Where it is ment that 2.Tim.3.16. his wordes ought wholly and throughly to be knowne, 11.18. bnderstode and remembied, contrary to his former do: Numb. 10.10. & drine in the place first alledged.

But to let passe these two former partes of contraries Actes. 11.16.& fie:betwirt HN. and the waitten wood of God: fecondly 20.31. betwirt him felfe and his owne witynges: if we diligent, 2. Pet. 1.15.& lp luay and confider we shall affuredly finde, that this 3.2. thped claufe concerning naturall reason and common er. Inde. 17. percence it is as wholly agaynst HN. and impugneth his Prou.4.4.d. Doarine as truth is agapult fallehobe, and light darknes. fol.30.line.25.

Math, 11.23.

Luke. 10.21.

Pfal.119.52.55.

Rom. 15.15.

D.iii.

And

Ecclefi.cap.38.

And herein to ble the same example, which the Scripture both in like matter. The wiseman both very excellently commend the diligence of divers men in their sunday occupations and severall handlabours. As the Graver in his Imagery, the Smith at his anuill, the Potter at his clay, all these (sayth the wiseman) vie wisedome in their worke, whiche they could not bo, bulesse their common practise had taught them experience, and vie making the perfect, they should by remembraunce renew the same from tyme to tyme, which they before had learned.

And to ble yet moze familiar erample, thinkyou that it is loke, that when Vitels Mailter instructed him in his Arte of Joignerie, was it not convenient for him, to in-Arua his Paentice Vitels often in those thonges, where by he might get his liupng in tome to come ? and was it not Vitels part to carp his maifters Arte, and his inftrus dions in his memory and bnderstanding ? els if he had not remembred his maisters preceptes, boin should be have ompaced that great knowledge, neither have got the fingular comendation, for to be fo fkilfull a 30% ner as his Familie both report of him that he is , albeit for greater matters sake he hath lefte that his trade & now professeth him selfe a teacher, in that his Louely Familie: Wilhat Scholemafter buto his Scholers would fo ofte take papies to inculcate, and repeate the felfe fame principles, with great labour buto the one, and bupleas fauntnes buto the other, if he thought it not expedient that it Mould be of him remembred : And bleffed Clay faith Precept must be vpon precept, and line vpon line, here a litle and there a litle, to the end that by often ites ratyng the same thong, it might the better be remebred.

Esa.30.v.10.

But seeking to convince HN. by the inevitable and most certaine rule of reason, why doe I alledge Scripture, seeing that the excellent Philosophers Themistocles, Simonides, Carneades, Sceptius, Metrodorus, are singularly prayled in prophane writers, for the worthy remembraunce which they had in Philosophy and other

Sci

of certayne Articles. Reuelations. 44. Arti.9.

Sciences: and that we thinke that feyng by the kepping Pfal. 19.11. of Gods commaundements there is great reward ought we not to remember those thrnges for the remedraunce wherof, we that recease a reward to how that we keepe them if we do not remember them?

True it is that is wifely remembred by a Beathe De ratour. Memoria non modo Philosophiam, fed omne vita Cicero. 2. Acad. v sum, omne sq. Artes vna maxime continet . Kemembzauce both not onely conteine Philosophy, but also the whole practife of mans lyfe, pea, the alone comprehendeth all other Artes and Sciences what soener.

But what hould I oppose the indgement of the wife agapult him that is witles, and the Scriptures divine testimonies agapust a prophane and godles Atheiste? Whose scope tultly impeth with the Romanistes in this. HN. swaructh to fozbyd a particular knowledge in matters of falua. tion, and to teach that if men beleue as the Church belen ueth they can not do amille. In the confutation weerof Teing that by these threefold testimonies 3 have throughly convinced HN. his Affertion for this 8. Article, and all the partes therof let this be fufficient.

to poperye.

### MRTICLE. 9. HN. Of Revelations.

Or unto the Elders and Fathers God bathreue- HN.9. Errour. led his word in this day of Lone. & . Publishing 1. Exhor.cap.6. of the peace.cap.1. fent.12.6.

The Lord hath reneled the true beyng unto & cap. 14. fent,

me out of Sion and Ierusalem, Esay, 2.a. Mich. 4.a. 2, Pet. 1 b. Euang.cap. 2. HN. fayth the mistery of the kingdome of God. Math. 25. sent. 1. d. Actes, 16,17.d. Inde. 1.b. his righteous indgementes, and the commyng of Christ now in the last time in the resurrection of the dead, Ezech. 37.b. Iohn, s.e. Rom. 8.b. Phil. 3.b. is declared unto him as unto an elect vessell: house or dwellyng of HN. speaketh God from the mouth of God himselfe.

HN. Sayth hee will declare the secret mysteries of God: &. sent. 8. and make relation of thynges that are hidden from the begin- Sent. 11.

with god mouth to mouth.

D.uit.

nyng of the world.

# William Wilkinson.

greenees and that the chine ethat to me

Pto many it may freme Araunge, and fearle credis ble bnto fome, that there thould lyne a people bp. on the earth, whiche not hologing them felues content with the written word of God, would adde buto it some tricke of their own deniling: which although they agreed as entil as a new pece of clothe buto an old garment, vet farne would they their topes were pewefeltowes with the facred truth of God, not onely to match, but fome tomes to gene a checkemate buto the fame. mid fores

Det bnto him that equally confidereth all things with an unpartiall eye, it is easely to be sene, that it was not onely the practife of the Popishe Prelacie, fo to outface the fimplicity of the Scripture, partly with the bringing their bland and bufauery traditions, partly with the burthening of the church, with the intollerable poke of their bulugitten berities ; but the dealing of the Anabaptiftes and Libertines, and all other like Beretiques bath agreed in this accord, that when the touchstone would not serue, and a naked truth would not so much hide as onto all me declare their milbehaniour, Araight with the presence of the spirite & cloke of seale they have laboured to shroude this fo great impietie.

Foz hereupo it ensued that the Romanifes so cloved the church with their fond feltinals, lend Legendes, and so fruffed into the service of God such froze of idle reues lations, and brinecellary bisions, that by the reading of them openly in the congregation, the holy and canonicall wightinges of the boly ghoft were wholy abandoned and cleane call out of the dozes. And this was that which the Anabaptistes, and other heretiques have practifed, which when they had no witnes or warrant from the written word and apprough truth of God, they forged are and arounge enidence, and that which with blasphemie they

inuens

invented, they offered with ontruth. Foz being demanbed the ground of their mildemeanour, they auniwered: The spirite thus commaundeth me, and thus the Father hath Bullinger. 2. fayd. fo that when they wanted the worde they boalted booke. 1. cap. of the spirite, and affirmed that they had their boarine leafe. 35.36. from beauen revealed buto them. This might by the inbucing of many examples be proued to be true, and the historyes of them who have noted their behaviour are many and manifest. Dnely the testimonies of those learned men , which were acquainted with their dealinges Bullinger. i. Chall bnto the indifferent reader be sufficient, foz proofe booke.1. chap. of that which we have in hand.

Unto the which affertions of the Papistes and Ana-Zuing.pag. 35. baptiftes, with the Libertines lykewife, if Henrye Ni- 77.89.100. cholas Mould be added which in plainer wordes betereth more pellilent impietye, their melle thall be the fuller, and the conventicle of them more convenient byon the which the indgements of God thould fall in greater meafure: leing they all have bene partakers, fellow labos rers in forging to great a beape of confution, to let by the

same against the truth of God.

To prove that HN. is guiltye of the inditement wherewith I burthen him. by. That he is a corner of renelations, mp allegations aretwo: first his owne wordes by. That the Lordreneiled it unto him out of Sion, and declared it out of the heavenly Ierusalem. Secondly the places of Scripture by him milaleaged to quote and coffrme this his botage, wherein he will not onely be offentive to men, but to the Lozd allovery wickedly injurious.

As for his wordes the which are prefired before this Article therin be claimeth onto himselfe a moze notable prerogative the any má liuing burff euer thinke or once imagine of. For whereas it bath ben'an onely especiall thing which properly appertained buto furh as baue ben fingularly beloved of the Lozo, & buto whom God bath thewed himselfe in more notable measure, as onto A. Gen. 18.

Exod. 3.12.3. braham, Moses, Iosua, Gedeon, Esay, Ezechiel, and the Ios. 13.

8.2.booke. 1.

OKALLINO.

r. Sant. 58.14. r.Kingarans.

2.Cor.13.1.

Folim 18. re. 3.01.BA

Iudg.6.37. Efay.1.1.2.10. Ezech. 1.1.3. Math. 17.5.2.

reft of the heavenly prophets, and holy Apostles of Christ whome the Lozo had before adiopned to more excellent functions, and put them alide for some notable and ertraordinarye ministration, buto those the Lord bath more clearely discouered himselfe and renealed his counter naunce, and in a greater measure opened and let abroad

Euang.cap.t. fent.1.

the brightnes of his glorp, pet unto none fo far at any time, as HN. boalleth of bath hapned buto bim that be Mould be codeified with God in the spirite of his lone, made heire with Christ in the heavenly treasures of the riches of

God. The which great and wonderfull claime as it farre furpalleth all that ever any of the Popphets burft chalenge but a themselves, so both HN. berein very impus betly boalf, and blasphemoully arrogate moze buto bims felfe then euer belonged bnto any moztali man, the fon

of God ercepted. The which his vaine challenge as it is taken on by him with an harlots fozebead, fo hath he no specialtye to thew that can warantis him therein , but

onelythe bigodly behaniour of the autient heretiques which by their furious fantalies and baine imaginations

have made a divozce betwirt the spirite and the written word of God, which alwayes are enlinked together : fo that the one of them is never leperate from the other. In

the which popul as be bath dealt very bulearnedly. and bulkilfully before men, la bath he behaned himfelfe

very buthakfull towardes the word of God: which before might have ben buto him a sufficient causat, for that it termeth fuch revelations and Propheties as his are, but

lying visions whereof none have so much bragged as the

false Avolfles.

But if here HN, his disciples thall reply, that their Clock Father both confirme that revelatios are fent fro God to him by the written word of the Canonicall Scrip. ture: then I aunswere that berein resteth the triall that HN. is a lying feer, and a feducing Prophet, which may more eafely appeare, if the places which be allebgeth for the profe of his fained renelations import no fuch thing

Efay.59.v.21 d. Ofe.12.v.10. Iohn.16.13. Ad.10.6. 1.Thef.5.19.20.

1.Sam. 28.15. 1.King.13.18. 2, Cor, 12. I.

of certayne Articles. Reuelations. 46. Art. 9.

as he both father bypon them. almanad noon !!

As for the first place which is, To the which Elders and Exhort cap. 16. Fathers God hath reneiled his word in the day of Lone: fent. 21. There is not any one place quoted for confirmation of it, neither with Gods people will a mans bare worde be of fusficient warrant to countenaunce and confirme any thing . Scripture it is that is the true rule, and even bal, launce, wherein Gods marchandile must be peiled. This felfe same thing A godly and learned father hath found, Ip proued when he farth: Let it not be fayd, this fay I August. de pasand this thou fayft: but this the holy Ghoft fayth . And agayne Taceant voces humane loquantur dinine, ede mihi vel vnam scripturam pro parte Donati. Let mens wordes be filent, let Gods vopce be heard, thew me but one text of scripture which defendeth Donatus affertion. Right so fap 3 , let alide the perfons of the fpeakers, let be fift and eramine that which is spoken, thew me but one tert of scripture (truely cited) for the profe of HN. his bottrine. As for this profe, affirmations without ground, and mi Euang.cap. 1. racles without the worde, as HN. both commonly ble the ient. 4. lo is his ble not commendable. 15 3 10 10 . . .

The second place testifieth that God hath renealed his Exhor,cap. 14. true being unto HN. out of Sion and Ierusalem. Cla. 2. a. sent. 54. HN. Wich. 2. a. 2. Pet. 1. b. Wherein he bepraucth the Cence of the boly Pophets in welling that into an alles gore of the Celestial Ierusalem: which is ment of the Terestriall and earthly but this his fond exposition is more playne in an other place in thefe wordes.

HN. doth declare the same misterie of theriches of God Euang.cap.2. agayne opo the earth, and minister the selfe same living word sent. I fol.6. which is the very true light have out of the heavenly Ierufalem, to a testimonye of the truth received from Gods owne mouth. &c. And in an other place he lapth that this ope ning of Gods milteries is come buto him, out of the by est heaven. So that here it is very plainely to be fene . that he abuseth the scripture, and peruerteth the sence therof by turning the truth of a dede done in a place mas

teriall

Dii.

1110

Pfal. 110.1.a. Luke. 24.47. Math. 15. 24.c. Ephef. 2. 17.c.

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teriall, into a heavenly and spirituall vision, whereas the fence of the place is that first the Bofpell Could first Icrem 31.verf. begin to be preached at Ierufalem, the which being long forctould, was by the Apostles of Christ most plentifullye fulfilled, as we all at this day are witnestes.

Secondly HN. e bis heppe Virels , bepng great polles in his new founde Family, herein bo not agree, for Vitels eppoundeth Sion to be the Familie of Loue. HN.calleth Sion heaue, to that here it may be affirmed of the one of the. whiche some tyme the Dapittes affirme of their schole: men : bic magifter nofter nontenetur. Derein our maifters faving is not anouchable for to bee true . Furthermore whereas HN quoteth this place Allegorically, it femeth that his Revelatio came by the way of an Allegozy alfo. e he would have his Schollers fed with empty Revelation ons, fo that thereby the hunger they have thould be fatiffied as the birgine Parpmentioneth. 1. Luke. berfig 3.

Scripture falle - 31 fied by HN.

Finally the thy20 place which cited out of S. Perer the 2. Epifile. 1. chap. is wholly fallefied, for that there is no one word in all that place, which maketh metion of any Revelation, 02 of the declarping of the wood of God to any person.

The thyzo place which I alledged to proue, that HN. boalteth of Renelations is taken out of the Enangelie cap. 2. fent. 1. and it conteineth thefe two especial partes. The first is of thynges reneiled which are foure in number: the first is God hath reweiled unto HN . his kingdome, the fer cond his righteous indgementes, the thoro the commyng of Christ in the last tyme, fourth the Resurrection of the dead.

Thynges reuciled-

Mathas, verf. 31.d.

For profe of the first he alleogeth Math. 25.d. where is the wed in what maner Christ thall come and reward every man according to his workes, in the last day of the generall Judgement. Pow if this hath bene reweiled buto HN. then belyke that of Chaiftes commong was then reneiled whe Chrift came, but Chrifts laft commong in bis glozious kingdome (wherof S. Machew maketh mention. 25. berf. 311) is not pet come: for if he were come

our mortall (bould put on immortalitie, and our corrupcible be without corruptio. &c. Cor. 15. verl. 52.53. But as pet we have not made this chaunge, neither is death Civallowed by in bidozy, which thall then come to patte Capth S. Paule verf. 54. Therfoze HN . hath bapnly affirmed that he hath fene Chaift revealed in his kongdome, unlesse it be possible that the resurrection be already past: which if HN. both confesse then thall I tell him further. But if it be not paffed (as by S. Paules wordes Then Shall that come to passe which is writte. &c. it is furely witneffed that it is not,) then HN. hath a quicke eve fiabt. which ca fee things fo long before they are able to be fene.

The lecond place by him cited is take out of the Actes Act. 16.17. d. the 16. chapter, where there is nothing that tendeth that way. The 17. chap. d. berf. 31. there is, that all the world thalbe indged by Chailt, because he was rapled by from the dead to that end. The meaning of this place is all one with the former : this place is by HN. abused in that he applyeth it to bim felfe, that he is rayled from the dead to judge the world. ec. This often tomes he wresteth in biuers of his bokes to this end. First in his Exposition bod the Beliefe sect. 28. publishing of the peace. 1. cap. sent. 16. D. 11. Epift. cap. 1. fent. 9. c. & ibid.cap. 5. fent. 10.c. and Euang. cap. 3. Senten. 5. & cap. 28. Sent. 3. & cap. 3 + Senten. 1, & cap. 35. Senten. 14.

The whiche Affertion beyng groffy wicked in that it robbeth Chailt of his honor, hauping somewhat touched it before, I fpare to fpeake further, referring the Reader both for the sence of the place and the confutatio of HN. his errour grouded thereon, unto M. Knewstubs Confu- Fol.2. b. tation. Where the same is fully satisfied. Stable Fol. 61.b.

As for the place alledged out of S. Iude, it goeth most commoly in all HW.his bokes, which I have fene, with the 17. of the Ades and Math. 25. fothat place is altoge, ther bery bulkilfully cited and onely is brought in lyke a mute bpon a scaffold, which bepartethoumbe. When 3 hall perceive the application therof, I thall aunswere . HOLD

D.ig.

moze

more at large at

Pow for the lecod point of the first part.vz the righteous indgemets of God are declared unto HN,he ansucheth noprofe to beriffe it and albeit God reneiles bis inoge, ments that is both his word to instruct, as also his indgementes agapuft the wicked, that is his (word to denoure, if HN. were one that were meke the Load would guide him in iudgement Pfal. 25.9. But because his speaches to fife that he feareth not God, therfoze the Lozdes ferrets

are not reueiled buto bim. berf. 14.e.

Pfal.119.164.

The thyzo point, of HNchis Revelation, vid. the commyng of Christ in the last tyme, is all one agreeping with the first . Dis last and fourth note videl.that the Ricfurrectio is revealed buto him is not so evident as he thought to have made it. For the places by him alledged out of Ezechiell. 37. 9. 10. verf. b. proue that the Ifraelites fould certainly returne out of Captivitie, and this was confirmed buto them, by the bilible figue of the rayling of bead bones, that God was as able to do the one, as the other. Howbeit pet I fie not how hereupo HN. would conclud his Revelation cocerning the Kelurrection, for that this place bath not any such meaning. The place of lohn. 5. c.verf. 28.29. truly proueth the Refurrection, pet it mentioneth not one wood of Revelation . Rom. 8.b. 11.verf. proueth that as God was able to ravle by Christ being Dead, according to his manhode, fo is God able to raple bs bp that be his Children, both in soule and body to his eternall kongoome. The Philipians. 3.b. 11. verf. S. Paule theweth to attaine buto the Kefurrection of the dead was his great delire: where thele wordes the Resurrection of the dead, are not taken (as HN. mould freme to alleage by his knittyng them with them which went before conteining the same matter) for the Referrection of the body before everlafting lyfe it felfe, and the participation therof after the Refurrection with the chosen Saintes of Bod. I. Thef. 4.17.d. and I. Cor. 5. verf. 4.2. So that HN. bery bulkilfully bath alledged this place for the Refurre dion.

Arti.9. of certayne Articles. Reuelations. 48.

ction which albeit it were by him rightly quoted, vet (& 3 not how thereupon his proposition concerning the refurrection of the dead is reneiled unto HN. Mould be rightly concluded.

The fecond part coteineth the person buto whome Reneilation was beclared, where HN! because of entil reueiled. neighbours is forced with thame enough to blace his ofone commendations, videl. that he was an elect veffell. it is read of S. Paule g he termeth him felfe to be put a Rom.I.I. part to preach the Bospell of Bob. This was affirmed of bim first because his calling was miraculous and ertraordinary, as also because the some of God in the Actes geneth him the same title, he is fayth he, vnto me a choien vessell,&c. now when HN.can instiffe his callyng to haue bene fuch as S. Paules was, then be thall prone fome what, in the meane tyme ourfkill is not fo meane as whenfoeuer he bleth to alledge Scripture for the phrale that by and by it must materially be bnderstode as he will have be take it , or elsall is marred . In the fame fort he abufeth a place taken out of S . Paul to the Corin 1. Cor.3.15. thes Cap. 3. verf. But thefe his vayne payntynges of his fent. I. margent, Chall bereafter make bis cause moze odious on to them, whiche will biligently labour to take him hal, tong in the alledging of the Scriptures: for to what purpofe is it for an Archer to boe as HN . both to fet bp his markes and never commong at them, to raunce by and bowne the fieldes at rouers. But of this somewhat before being (poken, hall berein flay my labour concerning that matter well to relieved of the nattant adt

Minto the which also HN. abouth where he heard these 3. From whence his Revelatios , videli. From the mouth of God him felfe. Talherein be both open buto the world his thameles and vapne boalling, beleue him he that will. And if it be truth Exod. 20.19. that & Afracites were to terrified with the boyce of God. and that Christes bopce brauc & Daute to the grounde, Ad. 9.4.5. with the wonderfull maiestic therof and the brightnes of & 22.1,2.26.14. bis countenaunce ? Which boyce also vio smite the souls

D.iiii.

Diours

Iohn, 18.6.

Pfal. 29.

biours to groud: The force and the working wheref, and how mighty the operation therof is , holp David veclas reth at large by many effectes in the 29 Plalmethrough out. Dow then if this be true that God in his law hath thus thundred, thereby to keepe be in obediece to be who: ly subject buto him, how can HN anouch it to be true, that he affirmeth bee hath heard thefe his Revelations. From the mouth of God him felfe. We know bery well (as many I meane as are the belowed of the Lozd ) that Reneclatios have bene of old, but they are not needefull. God

Heb. 1. 1.

in tymes past in divers maners spake in the old tyme by 1. the Prophetes ynto our Fathers, but in the fe lait dayes he hach spoken vnto vs by his some. Miracles ferued the? Church in her fwadling clothes, but now faith is fealed by the beath of Chailt and to cry for further miracles were to crucifie the sonne of God a fresh, and to make a mocke of the Saujour of the world. Wath the earthivity ther an inward care to leave his some his will sealed with his owne feale, and subscribed with his owne hand, to anopoe contention, and to ceafe firife: and that not Je, fus Chailt the sonne, of the molt wife God, which some to tellifie his love towardes bs, often calleth him felfe the fonne of man, thall not the love of his manhobe and the unspeakeable wisebome of his Godhead prouide for the fafe and qupet governement of his owne house, which fo bearely with his hart bloud hee hath purged and made cleane : Thus then we fethat HN: his bragges be but bables, and triffles that he boalteth he will declare the fecret Misteries of God, and make relation of thynges hidden from the beginning of the world. Sathan albeit he bath tas ken byon him the hape of an Aungell of light, yet if he in the likeneste of the most glozious Aungell in heavenwill teach be, or thall preach but o be any other Golpell, then we have receased, be he ten thousand tymes accur-Ced . But this doctrine, asit alwayes bath bene peculiar buto the Papistes, Libertines, and especially the Anabapriftes, forthat they are mighty in fuch kynde of profes:

as for the true Church, it neither bleth, nor alloweth any such poctrine of Revelations, as HN, in this place breas meth of : onely it is sufficiently intruded in the truth of Gobs wood, without any further fearth after fonde and curious visions, which are express forbioden by the write Deut.13.1.2.2. ten word of God, and holy Scripture, which onely is the Efay. 8.19. power of God vnto saluatio to saue the soules of Gods Actes, 10.5. people: Wut of Revelations, and extraozdinary declaras Luke. 16.30. tions of Gods word hetherto, for the 9. Article.

Gallat.1.8. Apoc. 2. 25. Rom. 1.16. 2.Tim.3.17.d.

Iam. 1.21.

. 17 ogs bid!

Marchiel

ARTICLE. 10. of HN. Of Shrift.



Artic.10.

Nd unto their Elders (prinately) must they con- 1. Exhort . cap. fesse all their sinnes, and make their lyfe naked, 13.scnt. 12. and bare before them.

### Theophilus.

Or how should they otherwise receive counsell, to L auoyde the same ?and thereto it is spoken, as reade forth the text, and leave your private addition. (as privately.)

### William Wilkinson.

The most convenient method to deale with this, as with all the rest of HN. his erroneous, and absurd Brief rehearfall Paradoxes in my judgement is, first, because the Fami of the Familie, blers ble to cauil, that they are fally and bniuftly bur pag.2.lin.3: thened, neither can that be proued by them wherewith i. Guiltie by they are charged, by their owne weightinges to connince tynges. them, to be guiltye of that which is land against them.

Secolly to examine their groundes a profes, where 2. Proofe of by they labour to amouch their herefie to be the truth.

Thirdly to them what parteners and fellowes they have of other heretiques, which have either held & same 3. Fellowes to berefie or hanging held it, have maintained it by the came the Fam. in their profes, that they doe.

groundes quoted by the Fam.

herefie, who?

Lagin

The Fa, wherein they swarue from the Scripture.

Laftly to thew wherein they in their opinions doe difagree from the holp scriptures, & the judgement of some wighters cocerning the same, which order he that well considereth the former Articles, chall se bath by me ben

observed heretofoze.

For the first pointe that HN. and the Familie hould an erroneous confession of finnes , and a kinde of fhrift more then Popish, Chall not neede any long probation out of their wrightinges . For that the Cloer Theophilus, confesseth the same boulstering op his asseueration with this interrogatozpe . For how should they otherwise receine counsell to anoyd the Fami.&c.

Pet will 3 adde a place of twaine out of HN, to make & matter moze cleare, that hereafter it be not doubted of .

r.Exhort,cap.11 fent.7.b.

Let all your counsayles, enterprises, purposes, will, & deeds, (whether they be then secret, or manifest) appeare at all tymes naked, and bare before your Elders. Eccle. 4. Gc.

Ibid.cap.II. fent, 20.d.

But if ye chaunce to offend in committing any misdeeds yet binde not in any case your hart thereon: (Eccle. s.a.) neither yet feare you to be ashamed (Eccl. 4.c.) to confesse the Same before God. (Pro. 28.b. E Say. 29.b. Ierem. 23.c. & Efdras. 16.g.) and the priestes your Elders, but let it appeare apparauntly before them. &c. sent. 21. 22.23.30.

Elay.29.fallefied Ierem.23.

Ibid,cap.13. fent.12.c.fol.31

tiy nao na

Fourthly it is expedient that they should (Pron. 28.b. Eccle.4.c. & 17.b. Iam. 5.b.) make manifest their whole harte, with all their counsels, mindes, willes, and thoughtes, together with all their doinges, dealinges, and exercises, naked and bare before the Eldest in the Familye of Loue: are not coner (Efay. 29.b.4. Efdr. 16.g.) or hide any thing (be it what it is ) before him . Also whereunto their inclination, kinde, and nature draweth them and all therewith they become teptedor assaulted in their bartes.

The like place is inhis Documentall senteces.cap. 4. Sent. 3. fol. 9.b. & cap. 13. fent. 18. fol. 28.g. & cap. 15. fent. 6. fol. 33. g.and cap. 16. fent. 4. fol. 36. b. the young Famlers must make manifest themselves, and their whole harts dealing and inelination to the Elders in the Familye of Loue.

**That** 

That there is a confession in the Family of HN.moze freight then ever was in the tyme of Popery is manifest, for that the one (namely the Fami.) requireth the very thoughtes, and naturall inclinations, which no man is able to expresse, for that he knoweth them not. Pfal, 19.12. but the other (Midel. Papiftrye) demauns beth but a confession of the outward act committed . which in respect of the other is more easely to be performed, though in respect of the written worde both are falle, and btterly absurd, as by HN. his owne wordes bath ben fufficient playnely declared : now by what groundes fens gines he would build by this his heape of confusion, that remaineth briefly to be confidered."

Dis profes which he vieth are all drawne either from Profes Apocrithe scripture Canonical, 02 Apocripha. For the last, in & pha. inogement of all learned men it enforceth not any necelsitye of doctrine, either by precept or erample therein co. 2. Mach. 12.44. teined, as may by exceptios take at diners places thereof & 14.cap.ve.41. be substantially confirmed. Det least our Familye should boatt they cannot be aun (wered to the first place. Thame Eccle.4 not to confesse thy sinnes, ec. that is, if any man that is a brother walke inordinately, and be thereof admonished according as Chrift our Sautour commaundeth, or if he be an open enemie & haue delv admonitio, with fuch an Ephe.s. one we ought not to be couerfaut, neither to have fellow thip with the unfruiteful workes of darknes, but rather we must reproue him, and he that being so reproued is as in the Math. 14.4. Bospelt is to be sæne by the example of the pharisies and Derod.

The second place Eccle. 17.18.b. proueth nothing to 2.place.aunswethe purpose . For it sheweth that God seeth all our fins, Eccle. 17.18.b. it speakes not a word of confession buto any man, the which place he bogrowed of Peter Lombard, but erred in Lib.4. diffinet. this that neither he himselfe nor the Papistes whence he 17.2. had it, doth apply it to the purpole.

The third place which be citeth out of the Apocripha Pin. Scrip.

4.Efdr. 16.57. 58.g.

Verf.58.

Scripture hath thele wordes . When your finnes are brought forth before men: ye shall be confounded and your own sinnes shal stand as your accusers in that day, HN. when he findeth there wordes fins shall be brought forth before me, thinketh there is no remedie but næds it must be understode of Auriculer confestio in his Louely Fami. The which fence the very next wordes berf. 58. improve, thewing the former reactling of finnes before men to be ment of the opening of fin at the day of judges ment, How will you hide your finnes before God and his Angels. which thing is also to be noted in the same fence. Apoc. 21.b. 12. Math. 25. b. 31. The which places albeit he braweth them by the publies wherein the Was piltes have defiled them, pet he bling them in his bokes bery oft overfeeth himfelfe in that there is no fuch thing to proue by them for the which be both alledge them.

HN, his Canonicall proofes. Prou. 28.13.b.

1. Iohn. 1.8.9. Prou.20.9. Eccl. 7.20. 2. Chron. 6.36. 1.Kyng.8.46.

The profes out of the Canonicall Scripture are in number 4. the first out of the Poouerbes which fayth: He that hideth his finnes shall not prosper, is to be erpoun, bed by the place of S. John. If we fay we have no finne. we deceive our selves. & by many other places of Scrips ture that no man is boyd of linne, wherein HN. the weth that he is wonderfull bewitched alleadging that for him tohich is directly against his doctrine of perfection where of the Fam. boat fo often.

2. Epist . to M.

of pridately

The fecond place out of S. James. s.chap. 16. b. b. Rogers. pag.86. Confesse your sinnes one to another. Where the illuminated Elder in the Loue, must likewise confesse bis finnes to the fingle minded ons, and to those which fland wellwilling buto his instructions as well as the simple disciple must confesse to the Cloer in the Familie. But the Cloer finneth not, therefore the young mynded ones ought not to confesse buto the, for that such confession is mutuall and from either to other, but this place is like, wife taken from the Romith Cleargie. For they long before HN. was borne, abuled it onto Auriculer shriftes and Lenton confession. Witherein also they argue not

HN.borroweth of Poperie.

M. Sentences. 4. booke Dift. 16,4

amongest

amongest themseles . For D. Scotus layth: (bpon the Ibid. Distinct. 17 Scotus quæst, I. same place from whence HN. hath filched this tert . ) Nec mihi videtur hoc praceptu dedisse Iacobus nec a Chris non mp. 36 and burney fo acceptu promulgaffe. In mp indgemet James gaue not this commaundement, neither had be from Chaift any fuch authoritye: and the D. of the fentences, albeit he had alledged it before buto & same purpose, yet in the co. clusion be putteth a great doubt thereof. And Gratian farth: freaking of the obseruing of not obseruing of this confession. Whether of the se two opinions it were better to De Poenitendis. follow, it is left to the discretion of the reader, for either nitudo. side is fanoured by wise and godly men. Also M. Harding a M. Hardyng. great proctour of such popish palterye affirmeth that the ex-fol.71.2. presse terme of secret confession is seldome mentioned in the auntient Fathers. Thus we see wherein HN, and the Papilles agree in the alledging of thefe two places as for the other two places . Clay . 29. b. and Jeremp. 23. HN. fallefieth t.they are otterly fallefied, for they have not any one the Scripture. word which HN. quoteth them for.

But fraunge doctrine will have fraunge boctours. and children not legitimate when they come to claime inheritance as they bring forged euidere, fo must nedes

their Teales be counterfeit.

Lattly to thew whence this votrine of Confession of finnes enseweth, as it is very easy, so neede we not in this part to ble any long or tedious circultaunce. The Appollogie of the English Church refuseth it for Catholicke. Cap. 2. diuif. 2.

M. Harding fighteth for it with toth and natle, to the which if the viligent reader will have real Byth, of Salifcourse for his further instruction he shall bury defenc.of finde this question handled at large, and learnedly bebated.

the Apollog. pag.167.168. 174.175.180. 300 Br tundini 181.187. 188.

take production I have the equility and the fallifice toricias followed E confed employed que no grimana ein. NH

Theophilus referreth me to the Lamencable complaint. (allied problem dissolved as one le chicles and second edicat

## Gospel a litterall service. A Confutation. Article, II.

ARTICLE. 11. HN. Gospella litterall service.

Lam.com.f.7. 1.Exhor.cap.16 fent.17.& funt. 3.4.

govbra H M A

Maga odi



Hey missyke of the ministrye of the worde and terme it a ceremonial service invented by man, a false Gods service a service, of the letter.

### Theophilus.

That is untrue, read the lamentable complaynt, sent. 6.7.
and the rest also, and consider better thereof, least you
utterly shame your selfe.

#### William Wilkinson.

TX7Dether there be any truth taught without the Familre of HN, and of the calling of him, that hath or thall teach any thing which the Fami. thall not loke of, I have somewhat befoze touched, the which that it vet may be more manifelt both for the thing taught and the person that is the teacher, in this and the next Artis cle is to be handled moze at large. And though that those which know not Theophilus bringing bp, may by bns fæmely and buciuile speach, thinke it to have ben bery rube, in that at the first Coppe he breatheth out into this homely phase, that is vntrue, and ye vtterly shame your felfe, vet being somewhat acquainted, and having as his phrase is an experimentall knowledge of his modeffie, I toke him better then be meaneth, not mealuring him by his owne elwand. For I wot well it als waves will be truth that the ould Daatour farth to his frend Qui semel vericundia fines transiliuerit &c. De that once bath raunged without the lifter of honestye, he without all hoe must nædes be impudent.

To prove that I have bnoerstode amisse, and falsified HN. his meaning in my places which I have set downer. Theophilus referreth me to the Lamentable complaint. to the same set which I quoted before, thinking (belike)

that

## Arti. 11. of certayne Articles. Gospel a literal seruice. 52

s if I loked againe I thould finde it otherwise in the fection 6.7. The words & 3 milliked in that place are thefe.

Euen as partely that same is well knowen and become manifest unto us of certaine, namely of those which are the auncientest in the scripturlearnednes or principallest in the Ceremonye service, which have made up themselves agaynst the truth of Gods testimonies, and his promises agaynst the holy (pirite of Christ, and agaynst the Loue, &c. This place whome HN. in playne wordes anoucheth that & Auncientest (that is the Bishops, and reverend Fathers, and Ceremonie serpreachers of the word) in the Scripture learnednes the vice. principallest in the Ceremonye feruice &c. is that where

with I charged him.

obedient thereunto.

The same is more enidently also to be sene. 1. Crhoz. False God fercap. 15. fentence. 8. and 10.c. which is a flaunderous and a blasphemous section, which because it is tedious I refraine to let downe verbatim after HN. bis copie. And Chapt. 16. Sent. 3. For certaine take in hand & vie out HN. 1. exhort. of the imagination of the knowledge whereon they fet their bartes at peace, false God services which they notwithstandyng institute or bryng in for true God services, Religions, Lawes, and Commaundementes of God: and plant the same

knowledge into the people as though they ought of right to be

And fent . 14. Dare any man teach or fet forth any thyng through the imagination of the knowledge (whether he then have taken on the same out of the learnednesse of the Scriptures, or out of his good thinking wisedome as a word or Commaundement of the Lord? or yet to institute any services out of the letter of the Scripture according to his good thinking, HN. maketh the and so to plucke or make subject the hartes of men, to dissen- of discention. tion thereunder? &c. fent. 15.16.

By all the which places it is manifelt, what opinion be hath of the preaching of Gods word, that it is but an institute knowledge invented by mans wit, to the brebying of discord & diffetion, then the which I say not what Papist, what Atheift, or Machenile in the world could

write

### Gospella litterall service. A Confutation Artic. 11.

write or invent any thong more bugodly. The day of the

Belides this I am able to abouch by mone own erves riece that fome, with who I have conferred, which have affirmed, that the Scripture is to hard foz a limple ma. and therfore the bokes of HN. do make a more easie palfage, and gene a readper way to the bnderstanding thers of. In somuch as when that the Gloers have perswaved any man to become their fectarie, they have for a tyme taken all the bokes of holy Scriptures from him, and all other bokes altogether and geue him the bokes of HN. to meditate, and be exercised in, and this is that which 1. Exhort, cap. 1. HN. him felfe erhozteth them after this foat. Glaffe your beyng and minde in the glasse of right eousnes Iam. 1.c. and behold therein how many spottes and wrinkles there are yet in you. Wherein he theweth that he preferreth his boke. HN . preferreth which he termeth the Glaffe of righteoufnesse, befoze the his own bookes word of Bod, in referryng them thereunto for to efpy the spottes of sinne, cleane contrary to & wood of Bod, which teacheth be that the knowledge of finne commeth by the law. And this he both not in this place alone but also al

Rom. 7.7.

tures.

before the Scrip

fent. 39.

most at the end of every Chapter in his Enang.

This horrible treason against God and his word, as it would make any Christian hart to melt, fo is it not for the manifest impietie therof by many argumentes or places fo much to be confuted, as by the loffe of the lynes of fuch graceleffe Atheiftes to be chastifed , which the for ner shall stay, if those to whom the Lord hath committed the care of his Church, and governaunce of this commo wealth, that by some waight offenere, and tharpe lawes kæpe bnoer so hozrible impietie and blasphemy agavnst the some of God. For herein is the infection more pettilent that the bokes of HN. beyng made of equal counter naunce with the word of God, the writinges of HN. are received as a playne and easie truth, the wood of God eis ther wholy abandoned, and let alide, or els read by the of uerlight and allowannee of their Elders, who often tyme dust the beames of the truth, by their bayne Allegozies

and

#### of certaine Anticles. i Gospilitte feru. 33 Articat.

nace them . Afthey tremble at the prenitheur slowers

But this is the judgement of God which is justing great measure come boom be that inhitest divers of the ministers of the word have not preached the word as the word of Bod, and the people have heard it as the word! of man, it is come to palle I lay that our eyes are blyn. ded least we should see, and bur leaves wared dease least ive thould beare cour hartes are maren buil lead the Chould beleue, and to the fecret though inf punithment of hardnes of hart is come byon bs : To that thereby ene re pap we are nearer belt themother: 11/31115 and on alsour s

For what wickednes can be compared with this 202 what blasphemie hath the world ever bene witnes of the like that the fonde nature of our fleth as a (wift freame bath carped be to the bepth of fuch impietie, that we thould loade and burthen the bleffed wood of the eternall Bod with fuch intemperate and graceles tauntes, as to doubt whether the truth be the truth of no valell gray nomore, but he that is filthy let him be filthy fill And that Argument, which & Daule thinketh to be of fuch weight to proue his preaching to have bene the bnoods ted truth of God, the same would I ble to persuave all fuch as waver in truth theref, Proue your felues whe- 2. Cor. 13.5. ther ye are in the fayth, examine your felues, knowe ye not your owne felues how that lefus Christ is in you except ye be cast awayes? &c. Witherein & . Daule aps pealeth bnto their owne consciece to approve the certaintie of his doctrine e truth of his Apollechyp: Kight fo fav Into the Familie of Lone, that whereas they affirme we teachnothing, but our ofone goothinking. I demanned of them when they heare the wood of God preached, and their consciences thaken with the terrour thereof, if all their glozy in their perfection ( wherof they rather boatt in worde, then in dede are partakers of ) if all the figge leaves, which they have so fondly selved together be able to garde them that they quake and quiver not, when the Lozd out of the mouth of his Ministers bearmeth to me, -03 nace

## Gospell aliteral Ceruice A Confutation. Atti.11.

4.Hcb.12.

1. Corin.4.3.4.

Ad. 24.26.

nace them . If they tremble at the preaching of the word of God whing then botheponiake accompt of it but as a bocall mord a outward founder Wilby acknowledge they not that the toozkyng thereof is mightp, that it pearceth like a two edged fword and entreth into the deuldying of the foul e und the spirite If they have no feel print of & word when it is preached but othe, then is the Dolpell therfore his butto them; because the Gov of this world hath blinded the eyes of their mondes, that the brightnes of the forme of Woo Charlo fine onto them : but in this world in some measurethebarknes of the world to come is begon in them, wherein is two pyng and gnathyng of teth: benng farther gone in this lofe in their impiette then Falix the prophane Deputie of Judga, which when he heard S. Paule preach of nighteoutheffe, and remperaunce, and the judgementes of the world to come, hee trembled and was affrayde. Withich trembling and hua kong of him which was an buthaillianed Deather man Wall condemne the lose hearping of Gods wood in them! whiche count them felues Chaffians, and pet performe nothing worth of the fernauntes of Thick or at the land

Wel let bs learne bereafter to heare Gods word with a more hungry and thirfly foule, to live and ove thereaf ter : and as many as rue byon the flate of the pore fee buced foules made broncken with the bregges of this for fond a Familie, let them belire God that as many amoa them as are appointed to be of Gods flocke map leave to wander in the wearpnes of their owne foules, and lave inathe law of God to their hartes, map by the canole of his truth le from whence they are fallen, and to at the last returne backe agayne to the Archshepheard and 18030 Chop of their Coules. Amena direct mainel ecoures not vieds

> their group in their perfection ( toberns above wither in weeds, then in bineaus. HN hers of

r. Exhort cap. 16\_Scnt\_14.

feaues, which they have la fenale fein Hey say the freedome which commeth by the preaching of the Gospell, there is not a more mickeden, faller nor and

Artis of certagne Articles Gospel aliteral service 34.

absurden, seducynger, anteganten horribler, aguynst God and his vpright service, nor yet damagefuller nor destructionablen to the phildren of mon then this es contro Din soll

Which freedome alfabe termethin first wallpride ( Apoc. 19.4.18.4.21.26. there is no lush places that bath any fuch inord as he dothalledge themetor ) a presumption, a great blafehemmenefi God ad an Jaradt allina toun adt ni min

Ibid.fent, 130

HN.quoteth fcripture in

Bulling. 2. book Tor

a.g.s. disap.

cuffed.

in the continuent out also be had precended fame cloke of securities that there sould good I nought of players

Not for But that which is taken on presumptuously out of the learnednes of the letter, or out of the imagination of the knowledge by the unrenewed man for a word or comanndement of God, to a breedyng of diffention, and captinatyng of mens hartes, unto mens good thinking or imagination, is the worft or faifest fredome, as true it is oc, and blaze your them, videlithertie, freedome. te. And leaft H

me an groffe and high by the stability one And opilites

to the woold an oven and carnall libert As in the former part of this article bery bue darling diagracionaly bath neproched the Gospell by terming it a openionic fernice invented himany and aferuice of the letter : So in the fecond partiof the laine Artis Lie he and his te wort of the phile tay o'mers accus . 950 . 110d 2. 2. lations agaput the same, prouping that it is not the true light which we preach, neither the Gospell of the Lord: first, because it bringeth forth a molt false, absurve feon, cyng and arrogant fredome, boxible agapult God und his bpzight feruice bringing daunger and destruction bus to the chilozen of men. Unto the which Theophilus abbeth s reason of his maister HNa his Assertion that therforeit . MH. 8 and 2 is falle, ec. because that we being purenewed or burege. nerate, out of the learnedness of the letter hand imagina. tion of our gives typointeous takent boon is pheraule it by exoeth billention and captivating of mens bartes buto mens good thinking ther forest foisit the falfest frecome poising by of libertie, and I must blase my selfetherein, videl tobe

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Gospellmoltruelight. A Confutation . Artical.

a falle Libertine of Freman. Thefe be the chiefelt notes of the fecond part of this 11 Articles, warring daying and

The Gospell engendreth a falle freedome fayth HN MH

HN, rayleth without proofe.

The first crime inherewith HN chargeth the minis Ary of the Boluelis, that is engendreth a falfe freedome or tiberties The which his acculation atbett it is flanderous and Godles, pet had it benn more glorious in the light of men if in the approuing therof, as he other whiles ooth, fo in the confirmation also be had pretended some cloke of Scripture, that thereby also his meaning might & playns lier have bene understode. But sepnathat neither in 14. oz 15. Tentences he citeth no profe for any fuch matters, let de cramine his wordes, to le if his bare mord be fuffi, ciet with profe to be our warrant that his faying is true.

The thring that he harpeth on is the fame that all hes retiques and lehilmatiques have ben bulle withall, there by to vaw (by a plaulible bourine) many Disciples after them, videl. libertie, frædome. ec. And leaff HN. Chould Bulling.2. book feme as groffe as his brethren the impure Anabaptistes in protesting to the world an open and carnall libertie. by a cumpying conneighauce he concreth the fame, thew, ung be in the diffes one meat dans one prelieth be that

they be t mapme became he fauceth and lettoth them forth

15.fent. 26. what it is.

2.8.3. chap.

uice of the letter : So in the fecourapidadicasailo agila 1. Exhort. cap. . The literty which he bauacheth, he befineth after fijs fort when through the ministration of the gracious word on-HN his libertie der the bedienne of the lone; man forgoeth or unbindeth all taken on knowledge, with the purging of hart, firite, & mind cispyractor purified from all withed wathre ( Rom. 6:c. 8.4.) mbiche but heigned our him that where the ll nothing in men but the true Godhead hack his Bonely beying of the opriche lase this he cermeth a definition the which he bark.

Sent. 28.HN.

neth with many barving & viffule termes, but how like a destinition it is beong a horeh porch without forme or imather to bim apar know off what hoeffinition is man Cention and captinatong obseredianticulates

HN. definition and She pattes deligered FRY! his befinttion principally of libertie dif-Doth confilture in number 2. In the first he requiretty an cuffed.

### Artic. 11. of certaine Articles. Gosp. no true light. 55

unbyuding and forgoing of as in an other place more fitty be termeth it an unlearning of all knowledge. The which clause of this befinition is flatly a Papisticall votage which teacheth Ignorannce is the mother of denotion alreas by tofuted in this boke 8. Article. The fecond part of his Definition videl . a purging of the spirite from all wicked nature, is also playine Anabaptisticall which dreameth that Bulling . I. book it is possible in this life to come to that perfection that me 21, cap, leafe, 26, Mould not time: whiche also our Familie mightly do b. maintaine by their open letters to M. Rogers in the quas Epift. of E. R. rell they move against his display. The last clause which both after a forte expounde, this purging of the Spirite. &c. confeineth this palpable absurbitie that the true Godhead doth dwell in vs. Which was the hereticall fantalie of the Manichies, wherof I have spoken somewhat before: of & which his definition lith already energ part is confuted, it that in this place spare me a further labour. In the Definition (as he termeth it) there are cotained biners outroades e ertrauagant varping of phyales, altogether repugnong buto Arte, which willeth that every beffinition be as batef and playne as pollible may be, pet is HN . his pelinition fo comparted together as if the one part of it Hode at Collen and the other at Amsterdam, but herein rather pitte we his folly, then enur his learning and ber, reritie in formong a lif definition. 220 sq danta shart la ti

But sepng we have sounde fault with HN. his vest, The difinitio of mition, of the opright fredome, let os fæ if there may a Christian libermore playne and pithe betinition be orawne then erft he tures. hath fot volume Christian libertie is the forgivenelle of finnes. Plates in a Rom a. 8. Parchafetts the death of Chief, Kom. 4125.0. Coppel. 1.7. b. Preached vinto vs by the Gospell. 300.8.32.2. Itm. r. 10.6. fealed by the vie of the word Arres. 13. 26.0. Kom r. 16.0. and Sacra mentes. Ront 4. ra. 1. Cop. ra. 28 Whe which befinition g reale to amplifie, or to protective the partes the too, becante the tellimonies of the holy Deriptures walke my Partition Pharraint in that uphalks as a compilered med

biniles.

L.Exhorica

ash or hyd

. Fedle O

D.iff.

# Gospel a litterall service. A Confutation. Article. II.

Second crime layd to the Gospell.

Math. 23.3.

The fecond crime that HM burtheneth our Winittry withall is that those that preach are buregenerate, but renelved; which that it hindseth not the truth of pourine in that it is taught by a wicked person, is apparaunt by the tellimonie of our Sautour , who biometh the Difet ples and the people obey the boarine of the Scribes and pharifies, which lit in Moles chaire, but do not after their lyfe: which he would not have done if the Whariffes enill lyfe had made boyde the truth of their bodrine. But this is touched moze in the 5. Article, where it is impugned by HN, that a man lewde in lyfe can not speake the truth in boarine, margin with administration in rathe dials

The thyed crime of preaching out of the learnednes of the letter we thall have a fitter place to touch it after.

The fourth crime which HN objecteth is coalewastes

moze then tenne times fooden and yet being refuted by

ward in the next Article de Cound & Torond Landston 120

1.Exhor.cap.15. fent. 8. &. 10.

Christian libera

rie by the Saip-

tures.

bs, eftiane is in the next fernice let dolone, For bow often both he in his wofull exhartation fill beate byon this a ceremonie service that maintayneth diffention; and agayne which frescheth no further, but to the breding of Schisme partiality and sedition among the people quating Whath and sociand h. 2412. Wilhere Chailt lapth: Many fall of hufter thall arife and deceine many HIV. supoundeth it of those which professe religion without his loathsom do distributed and fehil maticall Hamilye, and in the fame place be quo teth 1 . To2: 3.a.3 . Jam; 3.b. which contempth a discription of the intemperancie of the tongue being abufed he bilanoully both aply it to those preachers which reverets ly handle the pure word of God without his hereticall les crefie, and frentique conventicle, and in the fame 15. Chap of HN. The simple and unlighted people, (lerem. 23. red Exech 13.b. ver. 8.p. 10. c. ) become therewith Sodyreed and beguiled Math. 24.C. 2. Tim 3.4, 2. Het Za Inderd. h still HN appliets those places to the preschers of

Gods worde which are ment of him and fuch lyke her-

lem beretiques, as he is as also captines with many

diviles.

Sent 12.

### Articis. of certayne Articles. Gospel a literal service 36

divises and seces: the which knowledge of the worde that the same preachers have, HM termeth in the same blasphemous and schismaticall chap. Variannce renting Sent. 10. or division bringing forth discordable disputations about vnprofitable argumentes. Rom. I. d. Balla. 5.c. 1. Tim. K. a. Titus. 3. a. Jam. 3. b.then the which what can be bttered with more malice, or fet abroach with more cancred bas tred; and pet will HN. needes be counted the Father of the Familye that in it bath nothing but love and meeko mindednes if the condition of Tangular and the Cham

The which accusation of his as it is most pestilent and full fraught with an part wholy resolued to raile and backbite buder the cloake of calmenes, fo is it a thing that continually bath ben objected against the Church to infring the trueth thereof after this fort. There are in fuch and such particuler Churches disagreementes in some pointes of dastrine to varietye of judgemeses ergo, there is no truth in the fe Churches . This I fap is an ould Argument framed firft by heretiques; blet by the Papiftes as an Bron flaple, and now againe furbulbed and being new fethered is shotte againe cleane besides the white, and the butt al. 16. For the auncient Fathers having it often obiected to them, tfrier Hosias, and the graceles runnagate Sta- Staphilus 3. philus, and M. Harding bimselfe bath often turned this pag. 78. & c. to Shone which so is fastened by the Father of blessed remem- 115. braunce the By hop of Salisburye, that if all the Famblers Defence of the of Loue and heretiques in the world shall set their shoul 1. divisi.pag. 378 ders buto it therewith to overwhelme the truth, they 379.380. & Reneuer shall be able so much as once to stir it, and yet if plic.15. Artic.12 they hould, they must take heede that in the rembling 536.537. therofthey crush not all their bones in sunder: to their biter confusion. But that this gappe may finally be stop, ped that hereafter HN, never with his fellow hereticks breake in to disturbe the peace of Sion let it be remembred that is written. Den. 13.7.b. 27.11. Luke. 22.24. c. Aces. 15.39.f.1.Coz.1.11.b. Bal. 2.11.c.that alwayes in the Church of God there bath ben farres aswell in D.iiii. maners

-330 337

### Gospella litterall service. A Confutation Articira.

maners agalfo in religion. difficit aft a ashal den askinid

And thus much brieflye for this second part of HM. his doctrine of the dignitye of the word, and the opinion of the truth thereof. As for Theophilus who frendly geneth me counsell to blaze my selfe in the former destinition of a Livertine, I doe him to know, that such listertye as is to be claymed by mercye and imputation of the death of Christ, that libertie from sinne I loke for and none other, and this is that which (in my pare such ment) all the children of God doe loke for Kom. 8, 20,

21. both in this lyfe, as also in the lyfe to come. I still.

As for his Rhetoricall terme of blazing and Blazon ric , 3 with him to spare it tell he come in place where he may baue occasion to ble it: for buto me if he be that para ty whome some that withe well to the Familye report to methat he is , be Moulo not have næded to have that dowed him felfe by a terme of heraultrie, but if I were disposed to blase his coate, perhaps if I should say that he were like to be that E. R. which overflot himfelfe in his Epifile to I.R. 3 might to visipher his personage that the bisard of Theophilus fould not be fufficient to faue him that he be not knowne by bluthing; but it is god for him to kepe him to that which he is catter and rather to learne the principles of the Catechisme and the first groundes of Gods fcare, then to busie bimfelfe in that which he hath no skill of, to the hurt of the Church, the offence of the weake, and endamaging of his owne foule in the day of the Lozo. And thus much of the it. Article betherto. I at some en chamel alde ou Haill raion

HN.his 12. Affertion.
11.Epift.of HN
cap.5.fent.13.34
1.Exhort.15.
fent. 7.
1.Epift.cap.2.
fent.8.5.
1.Exhort.cap.15
fent.8.

nam, in

The 12. Article what HN. thinketh of all preachers that be without his Familye of Loue. 1. Sent.

F the preachers themselves HN. sayth they are false hartes of Scripture learned, unilluminated and unsent preachers, vaine praters through an imagination of knowledge, false hartes, and un-

regene-

# Artic. 12. of certaine Articles. Scripture learned. 57

regenerate scripture learned bould, presumptuous, selfewise, Euang. cap.4. and good thinking wise, doctors of the letter. Lament com- sent.4.5.6. Pub. of the plaint in the vitle. which are yet sleshly minded and sowe no- Peace cap. 1. thing els but noy some and corrupt seede among the people. sent.2.& sent.6. 20.24.27.

#### Theophilus.

He onely speaketh of all such false hartes of the Scripture learned and vnsent preachers, which turne away from the true doctrine that serueth to the vnitye of the hart in Loue, which being sleshly minded geuing forth themselues (through the false light) to be teachers and ministers of the word, &c. loke better to the text before recited.

#### HN. 2. Sentence.

W Hose minde (vz. of the preachers) or being is the de-1. Exhort. cap. uill, the Antechrist, the wicked spirit, the kingdome of 15. lent. 17. fol. hell, and the maiestie of the deuill himselfe.

#### Theophilus.

M Eaning such preachers as are before expressed.

#### HN. 3. Sentence.

Therefore it is all (affuredly) false lyes and seducing and 1. Exhort.cap. 12 deceaning what soener the ungodded, or unilluminated sent. 17.

man. (ser. 23.c. 10.6-29.a. 8.) out of the imagination or ri-Scripture proches of their owne knowledge, and out of their learnednes. ted.

1. (or. 1.b. 11. of the scriptures, bring fourth, institute, preach
and teach. Ierem. 8.a. 27.9. verse.

#### Theophilus.

Beause they are not taught to the kingdome of heaven, in humblenes and lowlines of spirite, but in all arrogancie of hart, neither have they received the

Scripture learned. A Confutation.

Arti.12.

pitch

the word of lyfe from the liuing God. &c, reade 1. Exhort.cap, 6, fent. 16.

W. Wilkinson.

7 Pen as there is no such sent. in the Chapter as Theophilus eyes will beare me witnes.

4. Sentence.

r.Exhort,cap.16 fent. 18.

Hey preach indeede the letter and the imagination of their knowledge (Ier. s.b.4. and chap. 6. 8. Ezech. 13. b. ver. 6.7.8.9. and chapter 34. ) but not the word of the liuing God.

Theophilus.

An any man preach more then he hath by him?

William Wilkinson.

Iam. 3.ver. II,

Fit be true as no doubt it is very true, that in the gof-I pel our Sautour Chailt lapth by the fruite the tree is knowne, and S. James also testifieth that the fame fountaine can not send out swete and bitter water : pea and if HN. himselfe be to be beleved, when he sayth: The perfect man can not gene forth any thing els from him but all humble and meeke vertues, and righteousnes which flow out of perfection, surely if these be the fruites that HN. his Louely being both afford, what rote is it from whence fuch a Areame of frentique and furious cloquece both abound: truely if thele poyloned fpeaches, and tars rpe Khetozick wherewith he bradeth Wods minufers be as he fayth, his bumble and meeke vertues flowing from all perfection: Withen HN, shall ebbe in his perfection, and his high type of his byzight fredome become to a falling water, what ougly deformityes thall we fee, when he is left naked: 02 being extremely euill how monfrous that

his impietye furmount it felfe, when being at his hieft

Docum fent, cap. I, fent. 7.

HN.his perfection, and the fruites.

### of certayne Articles. Scripture learned. 58.

vitch of verfection ve take him thus tarbye?

But cuen fuch perfect wightes were the Anabaptifts which boaffed that they kept the laive, and lived finles, and yet rayling on the preachers of their age they called them Lutherans.fol. 254. False and carnal gospellours 255 erroneous and unskilfull preachers. 256. a generation of

vipers and hirelinges 257.b.

And fuch bpzight Chaistians are our Komith Catho- Bulleng.fol. lickes, which boatt so much of their good workes (which 260. it were to be wished in many of the were much better) fulfilling of the and pet when they come by penne to proclayme, what law and the hartes they beare in their bosomes, and how wholy they fruites thereof. are mostified: their weitten treatifes belway the malice of their mindes, and wholy discover their cancred sto. mackes, when as speaking of the state of the Church of God in the countrye whererein they were brought by they terme it the Synagogue of Antechrist and Lucifer, Papistes good Harding confut. 212.b. The tower of Babilon . confut . 42.a. workes, and a and the preachers of the same they call the limmes of An- patterne of the. techrist, confut. 20 2.a. Lecherous lourdaines. confut. 75.6. Actes.95. Chaines broode . confut. 114. b. Pulpet buzzers. R. pref. Unto the which termes both of the Anabaptifies, and Papistes, whether HN. in the same vaine be behinde the both oz no, I leane to be considered of them, that shall equally way all their speaches and the maner of their Deliverie in the fame ballaunce.

Unto all the which their immobest and busemely fnuffes and tauntes, truely be it aunswered that was faid unto S. Paule, whe he was preft to perfecute & hed in the members, and to perfue the father in the childre. it shall be hard for them to kick agaynft the prick. The Math. 13.25. children of barcknes map fcatter cockle, heretiques whe Eldr.4.38. men liépe may folve tares, pet can not any schisme be perpetuall, for great is the truth and prevaileth, heaven Math. 24.35. and earth thall palle, but the wood of God endureth Pfal. 119.89. 1.Pet 1.25. for euer.

The make manner of HN. his reprehending & preas Kii. chers

Scripture learned. chers of Gods word, and whome he imitateth therein bath already ben beclared : now refteth it pet further to be discussed what accusatio that should be, wher with, he chargeth them, which is, they are ungodded men, unilluminated, unregenerate &c. The which his saunderous acculation if it be by him bnderstode of all preachers, then is it manifeltly butrue, so needeth it not any aun-Swere at all, but pf it be as Theophilus HN. his disciple farth: (who explayning his maifters meaning) that it is onely to be buderstode of those which will not receive his louely doctrine . Then have I further to aunswere that albeit the persons were euill men as he misimagis neth they are, pet to report that their being is the maiesty of the deuill himselfe the Antechrist, the wicked spirite &c. This is not so louely a phase, neither both it so well bes come the father of the Familye of Loue as he weneth that it both.

But HN.his reason in this place as it is bery waigh ty, (for so he taketh it) so be that that consideratly weigh the 2. severall propositions gathered bpon the 2. first fens tences by me in the fozefronte of this Article fet downe, and throughly loke bppon the Therefore, which be in Cead of a conclusion laboureth to inferre, thall fee his are

gument briefly knitte together after this forte.

Those which preache this or that doctrine are ungodded and unregenerate. Therefore the doctrine it selfe is untrue. The reason framed Scholewife is this.

What soener the ungodded and unregenerated man doth 1.Exhort.cap.16 sent. 16. fol. 34. bryng forth, institute, preach and teach, is untrue. But the \* This perticuler standeth for any Godded or unregenerate ma teacheth there is generall proposition though HN. \* a Resurrection of the body, impersection in expounding the 1. Cor. 15. vers. 53. fayth that it is not ment of a. the best workes of the godly, and that heretiny creature of earthly fleshe and ques must be put to death. co. bloud . Docum.fent.cap.6,fent.3 .

Therfore it is assuredly all false and lyes & fol.13.b.linc.15. 1. Exho.cap. 16. sent. 17. pag. 2. lin. 5 seducyng and deceit full what soener. &c.

The reason, is framed out of HN. his owne wordes, Bullin.3. booke the which is both mere Anabaptisticall, and also flat Do-

natisticall by Fulgentius obiected onto S. Augustine, My 3.chap. Church is spotles, ther fore the true Church, sapth the Dona- D. August. contist, to the which S. Augustinauswered . Who can bring, Donatist. any cleane thyng out of filthynes? Because that as long lob.14 . 4. as the Church is vilible, in doctrine and lyfe every part therof is attainted with & dregges of imperfection . But the Donatist vrgeth Agge. 2. cap. b. 1 3. foz paofe . S . Augult.aunswereth : Shew me where Agge departed from the middest of that people least he should be defiled amogeft them. And a litle after in g fame place followeth. We must depart from the company of the wicked with our myndes, not our fleshe: with our workes, not with our bodyes. Communicate not fapth S. Paule with the Ephel. 5. unfruiteful workes of darknes, he forbiddeth them their workes, not their exercises in Religion, not their Sacramentes.

And in an other place most playnly to the point we haue in hand, he fayth. No maruaile it is if good wordes August. agaynst which are vttered for the people by the Byshop in pray- Parmenianus. 2. ers are heard, for it is not because of waywardnes of the booke. 8. chap.

Prelate, but for the deuotion of the people.

And as learnedly fo truly fayth Nazienzen, euen as the printed forme that is engraven in any mettall, be it lead, oz vzon, bzaffe oz gold, the thong imprinted is fill the same, and is not empayzed by the basenes of the mets tall:but alwayes it retaineth one fourme:and as a fealed letter is not preindiced by him that both deliner it, if it be delinered in such order as he receiveth it : so the mesfage and proclamatio of Gods truth is alwayes the fame to them, that heare it, what soener he be that biter it, neither is the ercellency of & thyng adnihilated by & wicked nes of the person. Foz it were an incredible thong that & abuse of any thyng thould make & thyng it selfe to cease to be, and the holy & divine Ministry of the Lozdes word Exod. 3.10. & Sacramentes, as first it was by him instituted, so ther, Icrem. 1. 10. fore is it the more glorious, both for his take that first Amos. 7.15. founded it, as also for our fakes, and the fafety of foules, Math. 18.18.

Whom

Exod.20.12. Galath. 4. 19. 1.Sam.8.7. 2 .King.1. 11. & 2.23.

whom the Lord in that behalfe hath most graciously prouided for . So that wee must beware that we defile not the Loides Telfament by our wantonnes; noz cares lelly contemne the ordinaunce of the Lord by our mildes meanour: for he that thought in his fecret counfaile thefe to be the littet way for our welfare, if the hall make ac. compt of it, as worldlynges do, as of some common triffe or meane benefite, or with HN. reno them that beliver the Lordes pearles onto be, albeit they come ; but in earthen and træ bestels, pet shall be invent in his tustice fuch a plague to fcourge bs with, that both as many as heare it their eares thall tingle at it, neither thall & farre

therof be forgotten of all posteritie.

As for many that flumble at Chrift , for becaufe they know him not , or happlelip contemne him , because the day farre as vet is not rifen in them, or thinke but bale Ip of his bride, because the is but browne of coullog, vet they must know (if allready they have not learned it) that the come must not be contemned, because it lyeth hidden withe chaffe, that net must not be neglected for the fifth that is unprofitable, the great house must not be Caundered, because there are in it bellels of dishonour, the avze not to be refused, not the sunne thought lightly of , because the wicked , and the godly doe equally enion them . Diners Churches haue bene the Lozdes fwete Thepfoldes, and pet have had their wantes, and he that will leave the company of the godly, because of the wicked & would goe out of the world for the wickednes there of, must tary pet a while that hee may have his way freightned, against the tyme that the Lord shall come to call bom.

Quen as HN. in the former ? . Sections with great distagne and despite hath Claundered the Preachers, in affirming that they could not preach the truth because they are not regenerate, wherein first he betered an egres gious butruth agaput their lpfe, secondly agaput their Doarine: so in the 4. Sentence, 02 Section, he preuenteth

Cant. 1.4.

Math. 2.12. Math.13.48.

Davis 2

2.Tim.2.20.

1. Corin. 2.2. Galath.1.2. Ephe.11. Apoc.2. The Church there spotted in euery chapter. I.Corin. Gal.3.1. Apoc. 2.6. Apoc. 14.15.

#### of certayne Articles. Scripture learned. 60. Arti.12.

an objectio that may be made by bs concerning the thing that is preached, which he in playne wordes affirmeth to HN. lam. comp. be but the outward letter, and therfore other where he in the title of calleth bs Doctours of the letter. The witnes whereby he the boke. thinketh to connince be and to prove the allegation to be true, is taken out of Jeremy, and it is the flaunder, where with the Wappet was reproched by that people: for they termed his doctrine, which he did deliver buto them from the Lord, a doctrine of wynde. &c. the which their flaunder the Lozd threatneth in that place hall be mightly recompenced by the Babylonians. As then Jeremy was flaunbered by the whom he calleth an adulterous people. berf. 7.8, so both HN. flaunder the Gospell preached in these dayes without his Familie termyng it aletter, so that herein he notably theweth him felfe to be a thameles rais ler, bling even the same accusation against be now, that was bled agapult the Prophet then. And if the people were scourged with the whippe of bondage then, for bts terpng this graceles fpeach, both HN and his Familie thinke for renugng the same saunder that he shall escape punishment : As for the other places which follow . Jere, my 6. and 8. there is no fuch thing in them to be found as HN.doth dzeame of. Czech. 13. chap. berf. 7.8.9. declas reth nothing, but the Chamefull abuse of the word by the falle Paophets of Indaa he calleth their paophecies vayne and lying visions. The which if HN. Do alledge generally to all Dzeachers, it is a Chameles accusatio, and he alleds geth his Scripture Without discretion . Foz whereas he often Rumbleth opon this terme the omegenerate Scripture learned, be that marketh HN. well, Gall finde that he quoteth most of his places for the phrase and maner of speach onely, and not for any matter or note to be founde in the place by him quoted: fo that he whiche blameth o. ther men bnworthely, may berein most worthely be termed A Doctour of the letter.

Deither is HN . the first that renileth & Bospell with HN.a doctom this his most opprobrious reproch. For he both but res of the letter.

new

Hosius de verbo Dei expresso. Illiricus in norma concilii. 3.booke of the leafe, 103, and controuer . de Eccle. 3. Kemnitius exa. of the Trident counsell.pag. 32 fol.65.b. Bulling. 1. book chap.3.and 2. booke cap. 4.5.

Luke.5.1. Luke.10. 39.g. and IS.I. 13.20.C. Mar. 6.20.c.

1. Tim. 3.15.d. Col.1.6. a.

new the old flaunders, whiche have by heretiques bene hat hed long heretofoze . Hofins an Archpapist bleth the like bareuerent speach termpng the Scripture a bare and deadletter . Lewes a Canon of Lateran in Rome calleth it dead ynck : To both Piggins wetchedly blafpheme, faping: Hierarch.3.cap. it is, a no se of wax, a dumbe indge. Eckius very gracelesty fauth it is but a blacke Gospell and incken divinitie . Staphilus fauth it is a new Idoll, set up in the hart of man. Zwinckfeeld lapo it is but a bare and dead letter, not profitable lap the Anabaptistes, for we are all taught from Goo . The Staphilus Apol. Messalians sapo it was not necessary neither yet the Sacramentes: and fo fapo the Familie of Lone : foz in divers plas ces ve thall fee them make small accompt of Sermons. so that some of them, will sit in the Arætes in the tyme that the word of God is preached . Det all these agræpng amog them felues, are at iarre with the holy Bhoft, who in the whole courle of the Scripture, both fingularly com mende the hearyng of the word, but especially S. Paule to the Romaines, whiche maketh it the mother of Fapth, Math.7.24.d. &. whiche fayth is the hand, whereby all the promifes of God are apprehended and taken hold of: and without Rom. 10. 14.17. the whiche it is bupostible to please God . Hebrues . II. chapter.6. verse.

Duch more might be layd against this horrible beres sie, but because even the repeating of it both strike a horrour and quaking into the children of God, to thinke how wicked athong it is for a mortall man to millyke that, which the Lozd hath ozdained as a meanes wherby

he will have the sparkles of his grace continually to to be kyndled in bs, the onely remembraunce thall rest herein, considering that the moze myer is Stirred, the fauour is the nopfomer, and burtefull to those that are Canders by.

Artic.13. of certaine Articles. Religió dissebled. 61

ARTICLE. 13. of HN. Of dissemblyng
and concealyng Religion.

Sayth it is lawfull for one of his Familie to dissemble and conceale his Religion, contrary to his owne doctrine. Euang.cap. 3. sent. 8.6.cap.25. sent.6.6.1. Exhort.cap.6. senten.8. where he blodeth them confesse it before all men: amongest the adulterous, and sinfull generation. sent.1.

### Theophilus.

The adulterous and finfull generation of the ignoraunt world, if they repent and turne, may finde mercy, but to the enemyes or enuious of the loue of Christ and to the observate which turne the away there from. There is no mercy promised, looke the text.

#### W.Wilkinson.

Theophilus beyng demannded of Dnions, aunswe. Theophilus aureth of Garlike, for the question beyng, whether a swereth not to man may hide his keligion, beyng demanded of it, either the poynt. openly by the Pagistrat, or prinatly by his Christia bro, ther, he aunswereth that there is no mercy without the Familie, which is nothing to the purpose. Therefore it were to be wished that his wisedome mould be ruled by his ownercounsell videl. looke better on the text. 2. sent.

#### Theophilus.

He biddeth them confesse their beliefe among the sinfull generations and false hartes of the Scripture learned. &c. and not to reueile the secretes of God Math. 7. chap. 6. vers. to the bloud thirstie ones, and adversaries to all truth, whiche lye in wayte to deuoure the: more then a true man is bound to confesse his treassures to a theese or a murtherer.

21.

First

3rd. 3 will aunswere buto HN . his Article, and fee

conditto Theophilus Orpolition.

Concerning the certaintie of this Article, our Fame blers will in no wife admit the same, albeit Theophilus in this place acknowledge it to be true . So that divers that are favo to be welwillers that way have (being openly called to accompt before a Pagiltrate) fet downe their hades in a certaine schedule, the copy wherof I have, wherein they affirme it altogether bulalofull to speake one thong with the mouth, and thinke the contrary with the bart. So that herein they and their Prophet HN. are at baris aunce, for he as is before veclared to anopbe trouble willeth them to conceale their fayth, as also Theophilus page

ueth by his thœuish similitude.

This I know to to be true by the report of a worthing full freind in Cambridge that whereas one Allen a wear uer being committed for the opinions of the Fami . and HN. he contrary to his promife made departed and fled away, and being afterwardes mette by a justice of peace which knew him by light, asked him his name, and he fapt his name wrs Allen , the tuffice bemaunded if he bad about him no bokes of HN. he aunswered, no, the Juffice alighting from his hoofe fearched him, and found divers bokes about him . Pow let the Famlers, and Allen himselfe confesse whether that herein he die dissemble oz not, and whether by HN. his doctrine that art of his was lawful. I could by many living witneses prove this to be true, and the to wherein divers of them have bistembled, but I cease. And least the Familye should affirme that they are flaundered in this Article, HN.bis owne wordes thall speake for himselfe after this sorte.

Famblers difsemble.

II. Epift.cap.6. fent.3.gag.24. lin.3.

Shew not your selves in any wise bare before the enemies: let them not see you: be now by them, whilest that the wicked world beareth rule, enen as though yet were dead and were not, and had no speach in your mouth. Pfal, 38.b.verf. 13 and walke

## Art. 13. of certayne Articles. Religion dissembled. 62.

walke ene so as invisiblie and unknowen before all such as are without the Familie of Love, and make manifest themselves as enemies there agaynst: as also before them that turne the away therefrom. And in his documentall sentence HN. crhosteth his Fami. to the same thing, in the same woodes. Thus have not much prate or disputation with the straingers, or with them that fall away from the service of cap. 16. sent. 18. Love, nor with the unwilling ones and resisters.

The which places being throughly wated, no man can be ignorant that HN. geneth leave to his Familie to diff To diffemble semble, if to diffemble be as Salust both befine it Alind in what it is.

lingua aliud in pectore clausum habere: that is to have one thing in the tongue, and another in the thought. But the profe of the truth of this Article, I leave to the commen practice of the Fami, and to the knowledge of those men that have had to deale with them concerning their Loue, ly doctrine: albeit I must and will confesse, that I have mette with a few which have delt more playnely here, in then they are commenly wonte to doe: wherein I doe geve them some better lyking in that they deale truely.

Now if any man be desirous, to bnderstand further of this herese, let him reade the excellent learned man, M. Lambert Daneus in his comentaries upon S. Augustine, Eusebius histode heresidus ad Quod vult Deum, where the same is lear rie. lib.4.cap.7. nedly handled and art large, who reporteth among all cap.70. the opinions of the Priscilianistes this mas not the least that they held, a man must not open the secretie of their

Iura perinra secretum prodere noli:

fect as appeareth by this berfe.

Definisheretique did that monster of mankinde and with heretick David George learne this opinion, of whome somewhat is sayd before, and of him it is very like to be true that HN. learned it, as he did divers other pointes of this his lovely doctrine, and from HN. his filthy pit drew Vitels that porsoned water, wherewith he infected divers honest and godly men in the troubles force.

Iob.13.7. Dan . 3. . Math.10.33. Mar.8.38. Luke. 9. 26. &. 12.8. · 1.Cor. 10.21. Ephel.s.II.

Familie may be some tome of D. Parpe by perswading them that thep prefet at Maffe- might kepe their consciences to themselues, and be pres fet at the malle, and other idolatours feruice, against the which bigodly opinion, that ercellent Christia and blef. M. Bradfordes fed Martyz of Goo M. Bradford wait being in paifon , as goyng to Masse. which blind outside of LIA is most allarge. The which blind opinton of HN. is most clearely confuted by his owne bokes in the places by me before quoted, as als fo by the holy scripture in diners places, which I refraine to let downe for that I will not be tedious, as also defiring the reader to bew thele few places by me quoted in the margent for profe fufficient : as also let him reade further of his question. M. Bulleng. agapust the Anabaptiftes 2. boke 5. chapter. But to returne to Theophilus inho laboreth to falue this fore and Stoppe by this breach with his headles diffination betwirt the beliefe and the misteries of God: I would that he knew that neither this wound will be cured with this falue, neither this breach Ropped by with this his butempered head moster: For mightier is the thotte which the Lordes pieces affourd them with so smale a thelter they may be succoured.

For whereas he would fæme not to have spoken at aduentures, but to have abded his aunswere bpon a witty and lober deliberation, albeit the other his expolitions are very fond and fantalticall: pet this his diffinction wherein he thought to have wonne his spurres, is so frantique that the ein he hath both icoperded the horfe. and loft the faddle. For whereas in a good and artificiall billination, neither part can be affirmed of the other: yet in this division made by Theophilus both partes are but one, neither is there such difference betwirt them as he would beare be in hand there is. For where as he infinuateth, that the belief, & misteries or secrets of god, ca not be one thing S. Paule handling that part (the chaunging of our bodges in the refurrection) the belief, addeth these words Behold I shew you a secret thing, we shall not all fleepe, but we shal all be changed. Dere he knitteth together

1. Cor.15.51.

the

### Artic.13. of certaine Articles. Religio dissebled. 63

the Article of our beliefe & a fecret thing making the but one which Theophilus maketh two. And speaking in an other place of the bnion betwirt Chaill and his Church. whe I halfe especiall partes of the belief confift, fraight he aboeth This is a great fecret: Still coupling the to one Ephel. 1.32.

which Theophilus will have twapne.

But whereas Theophilus his deve judgement allometh that he will not have the fecrets of God reveiled to the enimies, he dealeth with be even as he doth with bis owne fellow Famblers : for he both not beliver buto them all the fecrets of God, but the beliefe onely at the first wherein be discrieth himselfe at unawares to be one of those of whome it is sapo by M. Caluine the chiefe Caluin agaynt and Rabbies doe alwayes keepe backe some point of the Libertines. theyr principall doctrine, that they may the better maintaine the opinion that their hangbies have of the. This also is the judgement of Scaphilus in his Appol- Fol. 76. &. 77. logie, that he would have the word God which is the bread of the foules of Gods people to be cut out and belis

ucred bnto them by pecemeale.

The scripture that Theophilus citeth to Arenathen Bulling.6. book his affertion is the same that the Anabaptifies alleaoged cap.8.fol. 227.2. to the same purpose, being writte in S. Wath.cap. 7.6. 6. Gene not that which is holy vnto dogges, neither cast your pearles before swine . By dogges in scripture are ture who. ment those that are not conteined within the bedges of the church. Path. 15.26.c. and open emies which of let purpole perfecute a knowne a manifelt truth, which as pet Theophilus hath not proued p dodrine of his fa. Swine who milie to be: And by Iwine are ment those that being once walhed returne eftiones to their filth againe, and making no accompt of the Lozdes truth, become moze beafts ly in lyfe, then they were befoze. 2. Det. 2.22. 1020. 26. 11.b. the which place also of S. Bath. before alleabged may thus be understode that the wood of God ought not to be preached buto them which finne against the holy ghoft. Deb. 6.4.4 10. 26. For that their finne is fo great

Libertye to sinne i A Confutation. Article. 14.

in the fight of God that is not to be prayed for. 1. John. 5. 16. of the which finnes if Theophi. Will say they are guilty which withstand HN. his Fam. I desire him that he inde not neither to hastely pronounce the sentence til we have hard the enidence red whereby he would that beredict should be gathered, which shall passe agaynst bs.

Furthermore whereas Theophi. by the way of blinde fimilitude gathereth that those which fæke to suppres this their scismaticall secte are theues by the high way, and therfore ought not the treasure of Gods word to be opened unto them, I answere, that this reason is not so much to be confuted with words, as with whips, was it euer had , oz being beard , was it euer luffered , & Chai. Mian magiltrates, into whole hands the (wood of inflice is committed, that they fould cut downe fuch waves as trouble the growth of god tres in gods bineyard, and preachers which have the sword of the spirite to cutt bowne schisme, hereste, was it ever hard that a grace. les heretique as this Theop. is, durft terme the Theues by the hyway as Theophilus doth in this place? God graunt all magistrates to loke to this betimes, least bus der this counterfeite cloake of Loue, that subiectes be beawne away from the obedience of their lawfull prince, when such rebellious wordes as these be blowne abroad in corners by fuch heretiques and their fellowes.

ARTICLE. 14. of HN. Of Libertie

Cap. 13.fent.8.

per HN. upon the 22. chapter of Deutronom.vers. 27. which sayth if a man ranssh a woma, and she cry she shalbe free, the meaning is sayth HN. when sinne commeth to a man and if he cry to God, and God helpe him not, he is free.

Theophilus.

Now forth whether your cholen out Errours may appeare to be in them selues very good and true sayings,

## Arti.13. of certayne Articles. Religion dissembled.64.

fayinges, and your partiall additions to be mere lyes: we referre that to the judgement of all those which shal read the text with an unparcial eye. For he doth not say that she that is violently taken. &c. shall be free videl. to commit euill as you would seeme to haueit, but she shall be guiltlesse of the transgression (videl) for beyng condemned for the same.

#### William Wilkinson.

the auswering to this Article Theophilus bleth this Lorder. In his first clause be maketh a by speach to the collectour of the Article, in the fecoo be fetteth downe & meaning of the same Article. Distirt note in his speach is this that they are my chosen out Articles. which I bto terly veny for it followeth not I chose out these Articles or errours out of HN. to be resoluted of the meaning of them by the Fami. or some ofthat brode as time hould ferue, therfore thefe Articles are myne, this is a reason beyond all reason: that they are of my choling out of HN. is truth, but that they are my Articles, that is butrue for they are as I made the title in the inscriptio of my Articles, which I delinered to the Familie, Errours out of the bookes of HW. Agaphe if they be true Articles and onely my additions unto them be falle, how cometh it to palle that Theophilus in his notes byon my title afoze the Articles where I sap that they are faythfully and truly gathered there be auswereth they are unfaythfully, lyingly, slaunderously, malicionsly or uncharitably gathered? But let it be that HN. fauth truth, as for my additions, whiche he mentioneth 3 beny that I have added any one word, to the text of HN. whereby it might either be empared, or his meaning and sence peruerted, and herein I referre the whole betermination therof, to him which thall perufe this my labour with an unparciall eye. The place whereon I gas thered the Articles is this.

Maching. T.

Lern, r. rd

But if they (videl.our old sinnes and paramoures which we Docum.sentenloued: sent.17.) take or lay hold on vs with force and violence ces cap.13.sent, Allegory of the Grammaticall fenten, of the Scripture. Deut. 22.d.

that the although we cry, there cometh not any power nor help unto us, for to mithstand them in their force and violence: and even for auish us agaynst our will, so are we giltles of the transgressing, for we have cryed to be released from the Ty-HN. maketh an rany of the enill, and there is no helpe come unto us. Of which guitltles transgressing, the law likewise witnesseth, where it Sayth: a woma which is violently taken in the field, whereas there is not any helpe, and so rauished ( and although she cry aloude yet gotte no helpe) she shalbe giltles of the trasgressing.

Pow the proposition, which Theophilus gathered bpo these wordes of HN. is this, When we cry &c. and have no helpe we shall be free from that transgression for beyng condened for it. The which interpretatio of his is btterly bus true, for God is not bound by ducty to gene ought to any man : his giftes are of his mercy, not of our merite. So & albeit being prayo onto be yeld not buto our requestes at the first, yet is not his withholding of his grace a sufficie ent warrant to gene be libertie to offend . For who thall waying from the Logo that whiche he will not gene, og if presently he doe not enable bs to refift and preuaple as gapult finne, who (I far )thall accufe God to be accellary bnto our linnes , as HN . and his Scholler Theophiles in this place flatly affirme. And be it true, as it is most true, that Christ fand buto his Apostles : Afke , and it shalbe given you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you. &c. and S. lames fapth, The prayer of a righteous man auayleth much if it be feruent, pet because our prayers are not so perfect, no not in the just man as they ought to be, therfore cometh it to palle that ive obtaine not at Gods hand because we alke amisse: neither bid Christ obtaine at his fathers had that the cup of his death might paffe from him, for that it was not fo agreable with Gods will, noz expedient for the accomplishing of our faluation. So that when we accomplish not the codition in our prayers that God bath prescribed in his wood, we are not to bynde or charge God with his promile, for that he knoweth better what to gene bs, the

Math. 7.7.

Lam. 5.16.

Iam . 4.3.

Math. 26. cap. verf.39.42.

me know what, or how to alke of him.

So that now we fee that it is but a bayne kyndnes, which Theophilus in this place threapeth on God, when as either hee will have God to bow buto bim at every becke, or els by and by he will make him the authour of finne. For what is this that Theophilus both els burthen him withall: that if we pray & not helpe come, the are we guiltles of the transgression. But to accuse God to be accestozy to our misbehauiour, which thyng be far fro him. Dow if Theophilus ca not comprehed this, what, is it not truth because he can not conceine it? Bods indgementes are alwayes true and iuft, though often fecret, and those thonges whiche we bnderstand not at the first, let bs rather reverence and worthpp them then wonder at them. Bod when he leaveth bs to our selves and punisheth one finne with an other, both that most righteously in him felfe that finfull fleth both fix no reason in . Shall the pot reason with the potter, because he made him not a bestell buto honoz ? Chall the are extoll it felfe agaynft him that Ierem, 18. helweth therewith may God make his creatures as les meth belt to his lingular wisedome, and thall he not dis pose them as he will, when he bath created them ? God geneth his children pardon in his mercy, pet he that flys eth to his mercy, not first fully bauing satisfied his instice Deceaueth his owne foule ere be be aware . So that when any man thall prefume bpon repentaunce & fall in hope to rife, true it is he that bath promifed pardon bpo repe, taunce, hath not promiled that we thall live till to moze row, that we may have leglure to repet, be that is not fit to day, the Lozd knoweth how fit he wilbe to mozrow.

Pow it is also most assuredly true that albeit God in respect of him selfe, for Christes sake, both fræly forgene both the fault and the punishment, yet because he will not have men bally with his instice, byon the ope sinnes of the godly committed before men, hee taketh open punishment least the enemy should have a cause to rayle. This is manifest by kyng Davids example, he sinned on

A.i.

pens

2. Sam, 24.10.

penly in the light of God and before Ifraell, God fræly fozgave him both the punishment, and the fault: pet before men because the enempes of God had openly a cause to blaspheme, therfore the Lord toke away the chilo that was borne in adultery. Furthermoze when he numbred the people, and had continued in the same sinne, without any notable repentaunce 9. monethes and 20. bares, after albeit he prayed hartly, yet was his finne punished by a great and feuere fcourge, as is manifestly to be fene in the place of that History . By which places it is to be bnderstode that we ought not to offend in hope of pardon, neither that God is faultie, who will not boulffer be in our faultes not so easy be satisfied in his instice as we imagine of.

Math.9.4.5.

But if Theophilus beeme that herein be is not fully fafished, for that this question is of him that prayeth before finne committed, and both thefe examples are not fufficiently planne, I further aunswere him , that befoge Indas honge him felfe, he was fozy and made a thewe of out. ward repentaunce as by his restitution may easly be perceined : pet God ftaged him not here, but because hee Mould be a notable spectacle of Gods bengeauce to them that were then bubozne, that no man be so haroy to sinne agapust his conscience: he ranne so farre that he caste himselfe willingly and wittyngly away, and yet albeit God vio not bow to heare him noz bouchlafe him pardo. will Theophilus (ap that he is giltles, for beyng condems ned for that transgression?

Gen.4.V.6.

So map it be land of Caine : befoge he committed that hozrible murther the Lozd bio not onely frowne bypon him, but gave him like wife a watch word that if he stand not his furie there was a punithment prepared for him, and the continuall tomment of conscience should not beparte from him. Dare Theophilus affirme that now feyng the Lozd stayd not his hand from heaven in the Claying of his brother, is Gootherefore guiltie of that murther as well as Caine? because the tongues of them that teach

falle

false doctrine, are not rent out of the mouthes of heretiques, and those that desile the Lozdes Priesthode are not Nehem. 6.14. & plagued, is God not iust? yes, Theophilus God will reco, 13. ver. 29.30. pence the sounces of his punishment with the waight therof, our God shall come, and not stay for ever, loke Psal. 50.3. you therfore before hand to your standing, that ye be not Apoc. 21.27. cast out of the holy Citie, and have your part with those & 22.15. that were eternally. And thus much to your Articles and aunsweres.

# The summe of the opinions of cercertaine Libertines.

I First they affirme, that the preaching of the word is not the ordinarye meanes to come to the knowledge of the worde, but by reason.

2 Secodly, that no man which is faulty himselfe

can preach the truth to others.

7 Those preachers which doe take in hand to preach the word of God before man be regenerate, doe take the office of the holy Ghost out of his hand.

4 Those that be doctors and learned, can not preach the word truely, their reason is, because, Christ sayth, it is hidden from the wise and prudet and is reueiled to sucklinges and babes.

5 There is no deuill, but suche as the painters

makernoull reducing on hou

6 They which have the spirite of God know all

othinges, book le

7 That we ought not to geue our almes to beggers: for that they live in the confumablenes, and that there was no begger in Israell.

T,ii,

8 Mari-

8 Mariage is a facrament, and wonderfull speculation.

9 That there were misteries and great speculations in the Masse if they could be attained vnto,

and that it was a God service.

10 Also, the service that we have taken for a gods service is not so, and in so taking it, both they, and we are deceived.

11 That Adam did not sinne at all, their reason is,

Adam did not sinne, but the woman.

12 There is no man Gods childe, but he that can

Thew his Pedigrue.

13 The martyrs in Q. Maryes dayes ought not fo to have died: for in fo dying they diffroyed the

temples of God,

8 Mari

14 That whosoeuer hath Gods Spirite can not sinne, and that the Prophet Dauid did not sinne after that tyme he had received the holy Ghost,

15 That a man ought not to wearie his bodye in trauaile, and labour. For fay they the holy ghost will not tarye in a body that is wearie and yrksame. 16 Where there is any contention, there is not the spirite of God: for say they the spirite is not deuided.

17 That the witch, which rayled vp the deuill in the lykenes of Samuell, was no witch, but the wisedome of God, and the spirit that she rayled vp was Samuellhimselfe. and amed raidwayed To

18 That Adam was the sonne of God, otherwise then by creation our of our niguo swi

19 That there be many bookes besides the Bible which Eldras speaketh of, should be reuealed, and

stable vest

come abroad before the end.

20 That the Bible is not the word of God, but a fignification thereof, and that the Bible is but yok and paper, but the word of God is spirite and lyfe.

and openly because the truth will not be heard.

22 That there are Some which now are liuing which doe fulfill the Law in all pointes.

#### William Wilkinson.

About there be divers of these Articles which A have not read expressively in their bokes, yet have they ben confessed by them in conference as it may be proved by the testimonye of the which have talked with them, but the which Articles exhibited at the same time with the former of HN. Theophilus aunswereth in maner asfolloweth.

#### Theophilus.

The philus after the personnel of the politic private conference, and you would faine father the personnel on the Family of Love, which you terme the opinion of the Libertines, and you would faine father the personnel on the Family of Love, who had by some of that company (as ged. you say) with such as are as ready as your selfe for to would not faine maintage their lye, and yet shame not therein: Therefather them, fore it is briefly sayd: what source accordeth not with the scriptures of God, therein that same may well be Theophilus dest the opinion of the Libertines. (Whose God is their cription of a Libellie, whose glory is their shame, and rest worldly minded. Which also with vncircumcifed, and vnrenew-selfe, ed spightfull minded hartes, and all-euill dedednes, as in contempt of his word, persecuting of his chosen, following of the fleshly lustes, for saking of his crosse, seeking

Many wordes to no purposc.

That is of finne for the Fam, fay that finnes onely is Antechrift.

4. Theoph.confeffeth he houldeth some of the Libertines opiniós yet dare he not say which

5. Vntruth for the love of god isnot in HN. his Fam. 6. Vntruth all requireth is not fulfilled in HN. his Fam. 7. Theop. 1. reason whereby he proueth his Fam, the arue Church. 8. Theop. 2. reason Scripture must udge 9. Vntruth god nor his righteousnes are not in HN. his Fa. milye.

10. Theop. 3. reason. Gamaliels coufell abused by the Familye.

feeking all ease in the flesh, by lying and slaundering of his worde and his chosen flock, doe feeke to honour the God of lyfe in maintayning of the contrary nature, the kingdome of Gods aduerfary the deuill, to serue and worship, the Christ of the same God by maintay. ning of the lyfe of Antichrift. To reuerence his holy spirite by the vpholding of the Belialish spirite of Antechrist: but surely none of the right professours of the Loue, can in any wife maintayne any fuch errors as some of them be . Therefore in some point Theophis lus is a Libertine, and so is the Fam. also.

And by the way it is much to be maruailed at, that any such which take vpon them to professe the Christianitye can with fuch vehemencie contemne the loue of God and her louely ministration, whilest that all the Scripture enfouldethall good, and the some of all what God and Christ requireth in his word therein. that Gods word Vnles it were to be graunted that the enviers thereof are veterly ignoraunt in that which they professe.

Therfore let this professed Loue vowed by the Familye of Loue, be proued a falle and counterfaite Loue, by some euil fruites or deedes, that are in testimonye of truth; and meekenes, and not by lye and arrogancye: And eke by the rule of Scripture to breake forth and be gathered thereout, or els if better may be found to be proued by lyke effect, let it in peace be allowed to dwell by, and with you : Least ye procure by sucha continuall inueying agaynst God his righteoulnes, God his seuere wrath and indignation to fall without remedie ouer you. h : by all willeind

For it is all in vaine to kick agaynst the pricke, or ftriue agaynst the Lord, for if it be out of the flesh and bloud it will surely goe vnder, or faile and spare you much labour, but being done by the finger of God small will be your prenailing, and much lesse your reward. &c.

Dis whole speach of Theophilus may for orders fake be reduced into thefe two partes : the first conteineth his aunswere to the 22. Articles of the Liber, tines, where after his manner he is very eloquent in beaping up phrases to what end be wotteth belt: if it be to describe a Libertine he did very unwisely in that for breuitves lake he referred bs not to the 1. Epille of the Fami. written to M. Rogers. pag. 73.b.lin. 15. where very artificially he defineth a Libertine in few wordes A Libertine after this fort. He that knoweth not the doctrine of HN. is briefly defined a fre one, or Libertine, thus if he had done in felu wordes, by the Fam. the Chould his wit and his wordes have ben equal, wher, as now running the furthest way about, it may be berified of him that was sayd in the lyke case of a person not Saluft of Catofar bulpke Theophilus, satis loquentia, sapietia parum, line. many wordes but small wisedome . And thus much withe notes in the marget onto & first part of his divisio. Theop.first rea-

Theophi. first reason to approve that the bottrine of son aunswered. HN. is a true bodrine is taken from the effect thus, The effect is good. Therefore the efficient, in the which argumet HN. Fault not beatone from that profe it is failed when that is put for the cause put the effect which is not the effect, as thus, The knowledge for the cause. of the scripture is cause of heresie. Ergo, it is not good that Scripture should be knowne . Agayne, The reading the histor Gene. 19.1 ries of Lots incest, and drunkennes, of Lia, and Rachell, the Gene. 38. wines of Iacob, of Indas and Thamar, &c. be evell examples and yet to be read in the olde Testament. Ergo, to read in the ould Testament is unlawfull for burting of honestye.

This Argument is falle from the effect for it putteth trine not cause the reading of the Scripture to be & cause of whozedome, of godly lyfc. whereas that is not such a cause, as Staphilus deameth of, so that herein then ye six the fault of this Argument, Staphilus Apowherein it ceaseth to be fo strong as HN. would have it. logic. fol.76.a. Theophilus reasoneth thus, the effect of the voctrine of the lin. 22. Familie is goo, therfoze the doctrine it felfe. To this I

A.iit.

auns

of the worde, cause of godly lyfe.

The nouices in the Fam, more honest in lyfe, then the illuminate Elders.

aunswere that Theophilus supposeth that whereas divers true honestly in the Familie, that is brought to passe by HN . his doctrine, that is to be denyed; for whereas they now live an honelt opzight and Chailtian life, this they The preaching learned of the preaching of the Gospell, before ever they were infected with HN. his herefie, so that thereby they rather bewiffe it then are bewtiffed by it . And for profe hereof it is manifeltly apparaunt that the younger nouis ces me be in HN. his hereticall boatrine, the honefter they are in life and conversation, but when they leave once their singlemyndednes and grow up to the manly oldnes in the Loue, and come as they thinke nearer to the perfection of the vpright beyng, then the wicked spirite beginneth to Lozd ouer them, and finne to have a liupng and dayly shape in them. So that & beper they wade in this mighty freame of p louely ministration e the nearer they come to p hielt pitch of being altogether Godded with the nature of their new four Jooll, which in fede of the true God they have fet by buto them, the greater rule and fway both the wice ked nature of finne beare in them.

The leauyng of Gods word is the cause of all finne.

And why fo truly because that in their childish your nes of the love the worde of the Lord, is of some credite with them . So that thereby they are bridled from finnong, but when they thall leave that canble and light bps on falle lightes as the perfect oo, when they come toward this perfectnelle then their lynes are enery bay moze bns godly then other.

Cap.3, sent.12.

That this is true in HN.his Dictatis, 02 Documentall sentences is manifest where he sayth. As long as the bele-Christ borne in uers of the word are yet young or childish in the procreation of the seede of the promise, that becometh borne in them out the Fam . vpon the young ones. of the belief of the world. And are not yet growe up to the Elderdome of the perfect beyng Ephef. 4. b. of the word ( which is the appointed tyme of the father over all belevers of the world) so stand they yet (although they belene) under the ordinance of the Lord or his word, not therfore that they should alwayes remaine as subject there under. But unto the appointed

## Artic. 14. of certaine Articles. Life pueth no Relig. 69

ted tyme, to wit, till into the manly old age in the godly on- The Disciples derstanding of the holy word, as there is sayd, that is, till that of the Fam. not alwayes subject the Sinnes be subdued . &c . The which wordes of HN. as to Gods word they have bene ive rote of all Anabaptistrie and Liber- fayth HN. tinifme, (For that thefe fectaries have boaffed they could not finne in their perfection, and therfore næded neither the word nor the Sacramentes ) fo doe they playnly confirme the whereunto I have alledged them videl. So long men line vpright as the doctrine of HN. is not knowen unto them, and that HN, his Elders are more corrupt in ly fe then

the simplest in the Familie.

Secondly it is offended in this Argument, because it Religió not pro is drawne from the second table of the Comaundements ued fro the seonto p first, that he lineth bonestly before men therfore he is first. good in Religio before God. Whereas the reason thould be cleane otherwise fro the first table buto the second, this is an bluall maner in Scripture, wherby the holy Choff laboureth to discry an hypocrite. In Efay the holy Bhoff Efay, 58, 2. reasoneth thus, Ye seeke me dayly and will know my wayes eue as a nation that did righteously and had not forlaken the statutes of their God: they af ke of me ordinaunces of inflice, they will draw neare vnto their God, faying: wherefore have we fasted, and thou feest it not? we have punished our felues and thou regardest it not? Thus they reason as the Familie do, we fall &c . Ergo, we are Religious and godly men: but God turneth the Ars gument cleane otherwise thus. Ye are oppressours, vers. 34 . ye are vnmercyfull to the poore, verf . 7 . ye are oppreflours . verf . 3 . 4 . ye are vnmercyfull to the poore, vers. 7. ye are extortioners and ingraters. vers. 6. Therfore are not honest men in Religion neither feare God aright. The felfe fame reason is bled by S. Iames to res proue the dispersed lewes which boatted of their boright Religio, they are proued to be hipocrites and diffemblers before God from the same table as before.

You refrayne your toungues but deceiue your owne Iam . 1. 26. harres, therfore your Religion is in vayne.

And

### Lyfe proueth not Religion. A Confutation. Arti.14.

And agapue. Ye vifite not the fatherles and widowes in aduerfitie. Therfore your Religio is not pure and yndefiled before God.

And thus still we lee that the Familie reasoneth not as right for that they frame their Argument amille: as also both Theophilus in this place . But this is not Theophilus realo in this place alone, but in & Briefrebear Gul fame is likewife bled as an invincible Argument to some the professed Religion by the Familie is the truth, where he likewise argueth thus.

Fam. proue by lyfe before men their religion before God.

The voyce of the countrey where we dwell approueth we are honest before me: Ergo, our Religion is good before God. Where if the boyce of the countrey did infliffe them for bonelt men, as farre as they know them by trading with them, fo farre I will confesse with them, that I know some few of them to be of an honest life, pet this proueth not the boarine of HN. which they profess to be true, for that I know that some honest men of them in lyfe have confessed buto me divers heresies in Keligion . Agarne, it is extreme follie to be judged by those simple men ( as mongest whom they live ) that are truly religious: for that some of those whom they defire to have their Judges have no skill in those pointes that the Familie are charged, with all, so that in bayne it were to bying these men being blynd in this case to judge of coulloss not being er pert in the knowledge of the Scriptures, whiche is the light, whereby these coulloss must be sene.

Fam.put them for judges of religion which haue no skill in religion.

Bythis then we understand that the Familie is not so learned in bling to unlearned a reason, as they beare men in hand they are, for that hereby they deceine the fimble in making their lives before men to be Argumentes to proue their Religion to be true . For that in Scripture Mark.7.verfe.4. the Pharilies lined bery byzightly before men, bling mas ny glozious ceremonies as walhing of cuppes and beds, ec. and pet Chaift called them hypocrites, and fayd often

woe be buto them. Is ad as leader to the ange and the

Math.7.15.

Math. 23. V. 23.

Many falle Prophetes shall come in sheepes clothing sayth

Art. 14. of certayne Arti. Lyfe proueth not Religio. 7

farth Chaift and they are rauenyng Wolues within.

Stapbilus a Papist handleth this Argument at large in his Apollogie, where he also confuteth this Argument of HN. and his Familiers: 1. the doctrine may be god fayth Fol. 37.2. he and yet the lyfe euill. Path. 23. and many in the Komith Church line not Catholiquely. For they lead their Papistes lines lines clene contrary and repugnant to their owne Canons and most contrary to Constitutes ( layth he ) 2. the doctrine may be enill and lawes. the lpfe god. Math. 7. beware of false Prophetes. Dea, he, Fol. 38.2. retiques are of great bertue in apparaunce as he proueth by sonday examples: So that sayth Staphilus the lyfe both must be judged to be true by the doarine, as also the dos arine by the lyfe both must agree together, therfore it is not inough buleffe both treand frute be god . And our Math.12. Sautour layth, that his workes therfore ought to be beleved, because the doctrine & the lyfe in him went toynt: Iohn. 10. ly together. And to this purpose very fitly sayth he out of Staph. fol.35.b. S. Augustin: The Argument that proueth mens doctrine tate Ecclesiz. by their lyfe is false.

Thus in the indgement of the Families best frendes (the Papistes whom they magnifie so much) this their

Argument is not true.

Furthermoze as it is onreasonable to finde fault with god lede, because it is sowed by an euill busbandman, so is not therfoze enill fæde the better to be liked of, because that a god husbandman, Chall have evill servauntes that soweit. Meryaptly therfoze sayth Origen concernyng this matter In myne opinion (fapth he) an Heretique of good lyfe, is much more hurtfull and hath more authoritie in his wordes, then he that doth diferedit his doctrine with his lyfe: therfore must we take heede of heretiques which seeme to be of godly conversation, God graunt all his children may be ruled by the ghoffly counfell of this godly and learned father.

To all the which that betherto bath ben sayd cocerning this matter, if the Famblers will object: that every man doth defend and maintagne that he lyketh best, and that

Origen, in 16.

and Anabaptifficall, neuertheleffe I Inbant to fmother finnes 02 to boulfter bp impietpe in any person whatsoes uer: albeit this accufatio in some part be true, that mas ny which profeste thefelues to be Gofpellers, a can talke glozioully of religion and regeneration, haue telift to lyue thereafter: abuting the pretence of the wolpell as a stalking horse to levell at others by , therefore I counfaile that no man be accompted an honeft man in religion what countenaunce soener he would beare, buleffe he in lyfe expresse that in outward realings which his tonque so often runneth of: so that to walke after, not to talke of the Bospell both make a Protestant and a gol

peller, otherwise when God thall in judgement plucke

here I thew my felfe a prodour of finne as oftentimes they obied to this 3 aunswere that this objection is HN.

of our Lyons thinnes, we thall be openly fone who we are to our owne thame and confution.

Deither are the Papilles to boaff that the golpellers is but a schisme from the Komith Church, foz otherwise it would reald other fruites : I aunilivere, that no land albeit folven with neuer fo god wheat bringeth out ones ly wheat but sometymes wedes also. And as for the Staphilus fol. 37 Church of Antechaift (the Romith harlot I meane) Staphilus in his Apologie thall tell her tale, and M. Harding which befendeth her open who zedome and commen fewes thall beare him witnes, that though some gospels lers finne, yet many Papistes finck in impietye, and thus much for Theop. first reason.

Theoph. second red.

Unto Theop. fecoo reason conteining a request concers reason aunswe- ning an byzight arbiter in this matter, as it is very equal (uz. That his doctrine and the here see of HN. be tried by therule of Scripture, ) so do I in this behalfe thereto most willingly confent and agree, wherein also I have, as I am able, fatiffied his request : whely herein auns wering De vnitate Ec- him as S. Augustine in the loke case auns mered Donatus aman in doctrine not bulike to Theophilus . Whether they hould the truth or no, let them shew me none otherwise

clesix.

Byshop of Sa-

A true Prote-

Stant who.

lifb. in the Appolog. pag 409.

### Artic. 14. of certaine Articles. Triall by Scripture. 71

therwise but by the canonical books of holy scripture. And and reason it is that every ma be heard by him to whome har hake his appeale, feing therfore be hath appealo to the Scripture, to the Scripture shall be go. Wilhers in also I promes him bery trulge that I am rather beff rous of the defending the truth , then to contend with him in augning his errour. In the confirmation wherof, if he wall deale foundly, and fet bowne chapter and berle for his profe, I will as fully latiffie him as I am able, being euer ready to performe either prinately , or openly that which in private letters I long fince bid of fer him: wherein also if at any tyme of in any matter 3 Chall by him be thought not rightly to have conceaved his meaning if by any meanes I thall have intelligence thereof: and if he thall bouchfafe to beate by any reafos nable profe, I offer my felfe to doe nothing out of enill will, being as ready to confesse mine overlightes, as he thall be able to connince me of them, onely mine earnest delire out of harty love is if hee meane to beale heare. after with me any further , that he keepe him to the true gramaticall fence of scripture, erpounding the same according to the proportion of fauth: this if he doe I shall be hartely glad: other wife if he doe, in quoting fcripture for the phrase, and in Allegorizing the tert Deprane the sence thereof : 3 promise him lykelvise that hereafter 3 will not further medle with him oz his : foz I like not to frend god leafure (wherof I have not fuch plenty ) that in speaking in the ayze, I both may mispend my tyme, and abuse the reader with emptines.

The last and least reason whereby Theoph. would Theoph. thyrd proue that no man ought to deale against the Fam. is reason aunswetaken from the counsell of Gamaliell in the Actes of the red.
Actes. 5.38.39. Apostles. This reason is as it were by common consent received and alledged by all those that are any thing at Fam. comon reaall sene in the Fam. ever in their mouther if it be of God son why they it will stand ec. The which reason the Anabaptistes vsed ought not to be bery often, and is (by a learned exposito; termed) area- Calum in Act.

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ad on estimation to

Milk minden.

### Heretickes punnished. A Confutation. Article. 14.

for not fit for any man of misedome.

First concerning Gamaliels wordes that they are not

maruellous inconveniences.

alwayes to be taken for a law, it is manifely neither are they a right rule or conteine a generall opurine, you at all tymes false teachers are to be delt withall (neither were the holy Apostles false teachers, as Theophilus comparison doth assord) but he onely byon that present occasion because of that imminent perill that angeth over the heads of the Appostles at that instant, bettered that speach as a worldly wise and politique man, to stay the sury of the priestes, and set free the Apostles in so great a daunger. Wherefore he that shall stretch Gamaliels wordes surther then he ment them, and of one privuate politique action, by and by publish a principle in Divinitye, and thereupon ground a generall doctrine swithout an especial precept to the warrant thereof shall

Exaples without precepts proue not,

Theop.falfly

Supposeth the Apostles to be

false teachers.

Concerning the doctrine of the first table if this example were generall, by this gapp many heretickes would stirre coles in the Church, and in the second tables many thenes, harlots, and godles persons would swarue to the bitter overtheory of the common weale.

of the lpke examples in the scriptures gather many and

Inconveniences of Theoph.doctrine. The first will not have any man compelled to religion, a therefore much lesse to be put death for the same.

The second is a plausible doctrine to fill the world full of theues, and harlots, to the confirmation whereof no honest man will once breath, to the confutation every man both by the law of nature, and much more by the written word of God, is bound to agree with all possible resistance if he meane to keepe a god consciece towards God, or maintagne the dutye of Charitye towards his neighbour.

But because the oportunity and the instance of this place both seme to ensore a word or two concerning this question by sound and straunge reasons out of holy Scriptures I will approve that a Christian magistrate

both.

### Arti.14. of certayne Arti. Heretickes punnished. 72.

both may and ought to punnish by death and otherwise, Heretickes both those that are heretiques against the fayth, and blasphe may and oug

mers again Ereligion.

T The Manachies, Donatistes, and ould Heretiques uill magistrate. were of the opinion, that all heretiques ought freely and without punnishment, professe what they listed, and not be compelled to fayth, but they might embrace what religion belt they loked without controulement, whome S. Augustine in many places confuted thelwing, that a magistrate might lawfully compell heretiques to the fayth and Charpely punnish faife teachers for broaching of their ovinions.

And therefore speaking to the heretiques he sayth berp well, Recte faciunt imperatores Catholici qui eos cogut ftoribus. cap.16 ad unitatem, the Catholique Emperours boe bery well

when they compel heretiques to come to bnitve.

The first reason is taken from S. Paule, who reaso neth from the end of the institution of the magistrate. That he beareth not the sword for nought, for he is the minister of God to take vengeaunce on him that doth euill. 5000 ing then heretiques and falle teachers doe euill, in blafpheming the boly name of Chaiff, after the which we are named, in making a schisme amongest the people, in disturbing the comme quietnes of the land wherein they line, and the fate of private men also, therefore it is not to be doubted but they may, and ought to be punnified of him not onely in their wealth and godes, but in their bodyes with the lotte of lyfe alfo.

Secondly, God by manifelt precept and commaunde, 2. Reason. ment, bath prescribed how heretiques ought to be bealt withall: for when they firre by tumultes amog the peos ple, and drawe them from the doctrine delivered out of the wood of God, which teacheth that we flould have but one Bod, one fayth, one Baptilme. Fc. And læing 3 fap there be perticuler preceptes of this matter, and Bod in Leuit. 24.14. 16. his word hath commaunded that they should be slavne: Numb. 15 30. It can not neither is it to be thought, that God bath com. 30.

Miiii. maunmay and ought death by the ci-

Rom. 13.4.2. I. Reason.

Deut. 13.8.17. mannded that he hath not allowed of heretiques : There 13.14.15.8.18. fore lawfullye may by the commaundement of God be 20. 22. put to death by the civill Magistrate.

3. Reason.

Thirdly the Lord hath not left this onro us , up pres cept onely, or as a thing indifferent in the pleasure of the magifrate, to chuse whether he will punnish them by death, or no: but he hath also bedged in this his law by erample that wholoever thall transgresse in this behalfe thall be guiltre of a beinous transgression.

Numb. 15.35.

The man that gathered Aickes on the Saboth day was flance. Godly kinges by their example have appro-3. Kinges. 14.13. ued the fame by their continuall practife. Afa put dofone 2. Chron. 15. 13. his owne mother from ber estate, because the made an Joole in a groue, and he destroyed her Jools and burnt them by the baoke Biozon.

4.Kyng. 23.5.

Iofias put downe the Chemerims, he defiled Topher. he brake downe the Images, and put downe the alters. facrificing the priestes of the hve places boon them.

2, Chro. 23.17.

Ichoiada Delfroyed Baals temple, baake his altar and his Images, and flew Mattan the priest of Baal before the altars.

1.Kyng. 18.40.

Elias put to deathall Baals prophets and would not let one of them escape.

2. Kyng. 10.25.

Iehue put all Baals priestes to beath.

Peither was this onely in the tyme of the law of Mos fes but after Christes assention when there was not a Christian Magistrate. S. Paule made Elimas blinde, S. Peter flew Ananias, and Saphira because they lved

against the holy ghost.

Laftly in the tome of Chaiftian Emperours, namely, Constantine, Gratia, Valentinian, Theodosius, Archadius, Honorius, Valentinus, and Martianus. And manp others which by waight of lawes did forbid all wicked fectes, and factions, contrarpe to the word of God . And therefore did they commaunde, to all their Liuetenants, Proconfuls, and Presidents in all their Empires, that Ivolatrye hould be forbiode, the temples of Jools hould

A&.13.11. Actcs.5.5, 10.

### Artic. 14. of certaine Articles. Heretiques punished. 73

be thut, that they thould not be permitted to facrifice in them, that all the beretiques as the Manichies, the Donatifies the Arians, Apollinarifies, and Euchians, with their doarine thould not be fuffered, their Churches thould be spared, and their conventicles forbidden. That their heretical bokes thould be openly burned that those inbich fostered them, or received them to house, thould be greenoully punished, and the heretiques themselves, should be deprived of honours, gods, yea bodies and lives alfo, that by some meanes or other their wicked and schismaticall fantalies might be overthrowne. All thewhich they would not have done bnleffe (by the worde of Bod,) it had ben affuredly lawfull, or if the counfaile of Gamaliell had bene as a generall lawe to all effates, tymes, and persons that followed. The which examples of Christian Emperours and godly kinges and gouer. nours both in the law, and the kinges of Judah , in and fince the Cate of the Primative Church, I belech God to Sphome the care of his Church both belong to put into the bartes of all Christian Wagistrates to practife that they may in deede thew themselves nurses of the Church , to the maintenaunce of Religion and the affuraunce of their owne thrones, and es states, and to the quietnesse of their subiectes, that herefie may be suppreffed, & finne punished, and that God in all may be glozyfied, in and through his Chaift our onely mediatour and redemer. Amen.

ed deidig eine eracht fi**x i**ld dell Englische Eracht de Leine erachten **Xv.** 

hea believe that Gedeensalment true conen blue to

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# Certaine profitable notes to know an Heretique, especially an

Anabaptist. With the Opinions, and behauiour of them out of was Authors.

Tout of M. Bullingers booke, agaynst the Anabaptistes.

Simlerus epist.



Nabaptistes the open conference and creepe from house to house craftely and printly, seducing the simple and ignoraunt.

2. Nicholas Storcke in Saxonie the chiefe ringleader of the Anabaptistes boasted of

Reneilations.

Bulleng.fol.1.

3. He boalted of a new world, wherin instice dwelleth.

Anabaptisme commeth alwayes by contentious and troublesome persons, where the Gospell had bene preached before.

Thomas Muncer taught in word and writing. First that the Preachers of his tyme were not sent of God, neicher that they taught the word of God, but the dead letter of the Scripture: further that thescripture and outward word, was not the true word of God, but a testimonie of the true word: and that the word is inward and heavenly and cometh immediatly from the mouth of God, and that it ought to be taught inwardly by the spirite and not by Scriptures or Sermons.

De denved Baptisme of Infantes.

He layd that Christ did not fully latissie for bs.

He sayd God reneiled his will by dreames, which he highly commended as inspirations from the holy Ghost.

His owne seat be termed the elect of God, all that were not of his seat he sayd they were wicked a woozthy to be sayne.

De sayd that godes ought to be common.

pea he sayo that Gedeons swood was genen hym to

Fol.2.

abolish all Lordshyps, against all tyrauntes, to restore the former libertie, e erect the new kyngdome of Christ byon the earth.

Muncer was put to death for his herefie, and repented Fol.3.

before his death. and mare the cons. a sand mun col on

At Tygurie some contentious men though not bulear: Fol.9. ned toke part with the Anabaptistes.

The Anabaptistes would not communicate with the

micked.

They sayd that the Baptisme of infantes was innen, Fol. 10. ted by Pope Nicholas and therfoze it was naught.

Anabaptistes were hartned by those which desired the Fol. 11.

ouerthrow of the Gospell and the refforping of Popery.

Anabaptistes were lage men, they lighed often, they

laughed not, they were behement in repzehensions.

The simple were deceived much by this Argument, Let me say of the Anabaptistes what they will I sætheir sobjecty, I heare the say nothing but this, that we must not sweare at all, but we must lyue holy and instarc.

The Anabaptistes complained that all thynges were done agaynst them by force, that the truth was oppressed, that simple and godly men which sought nothing but that which was conteined in the word of God, neither could they be hard or have free libertie to otter out their myndes.

The Anabspiftes outwardly did lead a godly lyfe, Fol. 17.b. they spake earnestly agaynst conetonines, pride, othes, filthy talke, bucomely behaviour, chearing and dronken nes, they spake much of killing the old man. 4c.

Briefly great and manifold was their hypocrifie. Fol.18.

They sayo they snely were the true Church, wherein Christians delighted, that their Secaries might keepe company with no Christian Churches of the Gospellers for that their Churche were no more the Churches of Christ, then the Papistes Churches.

They sayd of Pinisters were not lawfully called to the Pinistry, not ordinarily, because they has not those

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qua

qualities that S. Paule requireth 1. Wintigle. In thinds

They allow of Revelations.

They say that the Sermons of Preach are of small accompt, because in them is taught that Unrut onely say tissed for our sinnes, and that men were instified before God by fapth and not by workes.

They affirmed the law might be kept, and therefore they blamed the Preachers for faving the contrary.

They beld Communitie of all thynges.

They affirmed that the old Testamet ought not to be mingled with the new because the old was abzogated

They sayd that the soules sept butill the day of Aude gement.

Do Christian might be a Magistrat.

Pagifrates muft not medle with Religion.

The last punishmet of Christians is Ercomunicatio. Po má ought to be compelled to fayth, 02 put to death for his Keligion.

Warre (fay they) is bulawfull for Christians.

Their speaches must be yea, and no, without any oth. Pone (say they) ought to be put fro the Lozdes supper.

Cap.9. Of divers sectes and serves of Anabaptistes.

Fol. 20.

Fol. 9.

## ¶Of Anabaptistes termed Apostoliques whose errours were,

- 1. They approued onely the bare letter of & Scripture.
- 2. They vied no weapo, staffe, wallet, Goes, money. &c.
- 3. They preached on house toppes.
- 4. They walhed one an others fæte.
- 5. They forloke wives and children.
- 6. They held communitie.

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#### Cap. ro. Of Anabaptistes Spirituall.

1. They had nothing like the world, to prove it they as bused. Rom. 11.

2. They

- 2. They had rules both for the matter and fourme of Fol. 23. apparell. And affirmed, it was bulawfull to weare fike.
- 3. They had rules of eatyng, drinking, and flepyng.

4. They might neuer laugh.

5. They lighed often & might not come in ope alleblies.

6. They condemne bargaining and the ble of weapons.

#### Cap.11. TOf Sinles Anabaptistes.

Fol. 26.

These Anahaptistes sayd, they could sinne. Foz profe they cited.

Be that is of God finneth not.

1.Iohn. 3.6. &. cap. 3.8.

De that finneth is of the Deuill.

Ephef. 5.27.

Chailtes Church is without spot or wrinckle.

And therfore did they intermit the 5 petition, Forgiue vs our trespasses.

They sayd there was no originall sinne, neither were

infantes by nature finfull.

The hatchers of this herelie were Novatus, Catharis, Auxentius, Pelagius: it is learnedly and at large confuted by S. Augustin, Tom. 7. Agaynst Calestius of mans perfect righteousnes, in the last end of the bake.

### Cap. 12. ¶Of Anabaptistes, that ysed to hold their peaces and pray.

t. They layd there ought to be no more any preaching, because the doze was thut. Apoc. t.

2. The world was not worthy to heare the Golpell.

3. Beyng alked ought of their Religion, they held their peace.

#### 2. Booke, 1. Chap. Of Anabaptistes Enthusiastæ.

They were often in a frayne and boatted much of the spirite and Revelations.

Their common by wood was, The father faydit.

美.tij.

They

They saw by Revelation that the vay of Judgement was at hand.

### Cap.2. Of free brethren 6. grane and impure Anabaptistes.

Fol.37.

1. They had (as they the felues affirmed) flethly knows ledge either of other.

2. They layd Chaift made them fre from all lawes.

3. They might have no landes, not pay tithes of obedis

4. They had communitie of all thinges.

#### Cap.4. Of Libertine Anabaptistes.

Fol.42.

1. They granted that othes Pagistracie, and Baptisme might indifferently be vied of not be vied.

2. They passed not for Scripture, for say they we are

all taught of God.

3. They layd Sacramentes were needeles, for the fayth full having the thing signified vz. the holy Ghost needed not the outward signe of water.

4. They sayd it was free for them in persecution, either

to confeste oz dissemble their Keligion.

- 5. They sayd it is sufficiet for them, to kepe their harts cleane although they do cleane cotrary in their dedes.
- 6. Po man say they ought to put him selfe in dauger for his fayth, for God is not pleasured by any mas death, neither wil he have any man leave his wife & childre.

7. For their quietnes sake (they say) they may coforme them selves to the Keligion of any people, among whom they lyue.

And of this judgemet (faio M. Bulling.) was y beatt Dauid George, and this is the most pestilent sea of all others.

Fol,43.2.

#### Cap.6. Of the seet of the Hutties.

They thought they were the Accaelites bodely.

They had terrible dreames and visions.

They

They fair in their dreames, that bomes bay was at band, a therfore spent their godes risteously.

In continuaunce of tyme when all was walted, they

presente wertall pouertie.

Cap.7. Of the sect of the Augustines, of Augustine a Bohemian.

They sayd that heaven is, was, and thalbe thut butill

the day of Judgement.

They thought that neither the god were in heaven, not the wicked in hell, butill the day of Judgement, but they were put in severall places, which places are buto bs buknowne.

#### Cap. 8. Of the Anabaptistes of Munster.

- 1. They inneged against all excellencie, wealth, and bonour.
- 2. They despised and spake agaynst the Pagistrate.

3. They despited the world and worldly thynges.

4. Their talke was wholy of & moztifying of & old ma.

### Cap. 13. Melchior Hoffma an Archheretique and an Anabaptist and his sectaries affirmed,

1. That the Baptisme of infantes was of the devill.

2. That Chailt toke not fielh of the virgin Pary.

3. That our faluation is of our felues.

4. That there is no hope of pardon for those, which fall away after they have received the grace of God.

#### Cap. 14. Of the heresie of Dauid George.

1. Danid George affirmed that all the vootrine give us from godly Woles, Chiu and the Prophets and Apostles is unperfect to unprofitable to saluation, but sayo that his herefie is perfectly profitable unto lyfe everlastyng.

₹.iiy.

2. Da-

beloved sonne of God, bozne not of the fielh but of the spirite.

3. David George sayo he will restoze the house or liraell

and the tribe of Louis.

76.

4. Danid George layth, it is he that mult forgeue linnes.

#### 4. Libertines.

1. They sayd God made the sinne of Cain and Indas.

2. I They denyed the Resurrection and sayd it was spirituall.

3. They sayo the denils & all & wicked thould be saued.

4. They sayd the old Testament is abzogate.

#### 3. Booke. 1. Chap.

The Anabaptistes withdraw themselves from their Churches and Pinisters. cap. 2. your Pinisters line not well say the Anabaptistes: therefore your Church is not the true Church.

The Anabaptistes in toyning to the Churches where the Gospell hath with much labour bene preached there they firre by tumultes. They say the Pinisters are not

rightly called.

### Chap. 6. Anabaptistes reasons why they refuse to come to Church.

The Ministers refuse and depart from Christes

2 , Do man ought to be compelled to fayth.

3 Peresist euill, and Poyles (word thould not defend doctrine but Christes.

4 Pour Pinisters live not as they teach, Ergo, their doctrine is butrue.

#### 4. Booke 3. Chapter.

The Anabaptifies fay we may fulfill the law. They affirme they are not beard as they ought to be.

vz.openly, and as the law requireth, and pichodemust. Reason. counsaileth, and pet not one of the dare once professe their doctrine openly.

They quoted much scripture.

The ought not say they be compelled to Religion. 2. Reason. It is not lawfull to besed Keligion by the civill swood 3. Reason.

For Christ layo relist not enill.

The preachers rayled on them, and belt bucharitably 4. with them, yet were they the most scotters of all others.

Po man say they ought to be put to death for Religio, 5. but be excommunicated onely: for excommunication is the last punishment of the holy Ghost.

They rayled on the Lordes supper, and sayd it was 6. no sacrament, they sayd they might not companye with any but of their owne seat, a other they sayd are wicked.

They affirmed none ought to be baptized, but they 7. which are of age which can professe their fayth, and yet for professe hereof they quote no scripture.

Pf any of the Gospellers lyne gooly they call him an

The reprochfull tauntes of the Anabaptistes, Lutherans. Fol. 254. False and carnall Gospellers. 255. er, tors and bushisfulnes of preachers. 256. Succeders of the Phareses. 256. Dipocrites, blind guides, Foles, blindserpents, Generations of vipers. 257. fellowes of theues whome Dauid maketh mention of Plat. 50.

out lime. To the may keepe the law, to the profe whereof the plants much (cripture. 1)

The preachers (lay the Anabapulles) would have be professed openly because they would have the Magistrate persecute by

FINIS ex Bullingero.

Out of Caluin agaynst the Anabaptistes.

They say that they ought not to receive by Lorden Sup. Fol. 38.

per phere there is no true ercommunication.

10.i.

Thep

Fol.35.

They fay they may not participate in the facraments with any man whome they know to be wicked.

Fol.53.

Cathariftes, Donatistes, and Anabantina a

Fol. 58.

The Anabaptilles say no man that is minister may have a certagne charge, alleoging sor professe apostles example.

#### Out of Caluin agaynst the Libertines.

Tipe fect of the Libertines is that fect which S. Peter and S. Inde foretonio.

Fol. 129.

The whole speach of the Libertines is in such strauge kinde of stile, that those which heare them at the first does wonder at them, and so dealt Marcion in the hatching of his heresse.

Fol. 133.

The Libertines denied the refurrection. To the little

The Libertines, were devided into orders of men. The first sort were called blessed ones, which whe they bled their office in purging their religion, they were termed Poritanes.

Secondly there were the kindes of their disciples, the first they but whome they did reveale their misteries of their sect, and them they termed Elected ones.

Others whome they a farof by little and litle made acquainted with their herefie, they termed Heavers.

In the beginning the Libertines bouldly rejected the scriptures, they tauntingly scoffing at either of the Apostles sought to weaken their credite that thereby they might the more magnific their owne authoritye, they termed S. Paule a broken bestell, S. Peter a forswearer of his Paister, S. John a sely young man, S. Mathew an blurer, neither were they albamed to blaspheme them openly.

But afterwardes, when the Libertines perceiped, that all men abhorred them for those their bucomely speaches, they deuised more light and infily to behave

Fol. 164.

them

themselves, and saying then that they rejected no scripture, they did writh it into allegories, and wrested it in

to wonderfull fraunge interpretations.

In the decerning of their disciples, they folow altoge, 135% ther the Manichies neither come they commonly absoad that they may the better be knowen, not tell any man what they thinke: but keepe them log in doubt, & by farre fetched circustaunces, they winde in them whome they desire to make their disciples, neither doe they tell the watchworde of their mighty assemblies to any man, before they perceive they have so bewitched him, that they may easely perswade them whatsoever they list.

Their secrets they open onely but o those which first are swozne but o them, & the chiefe Kabbies doe alwayes keepe backe some especial pointes of their doctrine, wherby they may the better maintaine the opinion that their

banabres have of them.

Quintinus the Archlibertine and other of his fellowes of botchers were made doctors, and so chaunged their calling: the reason was they faine would live daintely, and idely, neither thought they that they were sit to labour.

The Libertines bokes were written in such a lofty 155.

Stile, that hardly they could be under Code.

Dne of the chefelt pointes of their boarine was, that 156they ought to ble a certaine crafty kinde of discembling, conterfeiting that they may easely deceive the simple.

They think they may lawfully runne to Jool feruice. 157.

They are not content with the simple sence of the 165. Scripture, but they writh it but allegories, neither will they keepe them to the letter: for they say the letter ler killeth.

They affirmed that every one of the children of God Fol.215. are Christes, and Quintinus the chiefe heretique being asked how he did, aunswered how can Christ doe amisse.

They say that regeneration is the restoring of the Folizire estate wherein Adam was placed before his fall.

P.ii.

They

139.

Fol. 218.

They make an Allego. of the history of Adam Gen. 3.

Adams innocencie say they is nothing els but this,
not to be able to image between black, and white

219 Pf they fee any ma frock with a feare of wood muges

ment: oh halt thou get fay they a tall of the Apple?

They surely hold these 3. principles, the first there is no Arte in the world which they do not allow of although God have condemned it in his word, as for example. They thinke that the Popish priesthode is god, & Quintinus being at the Paste of a certaine Cardinall, aftirmed that he saw the glory of God there.

Secondly they affirme that the abules and corruptios

wherewith the world is infected, is no harme.

Thirdly they affirmed that all mans inclinatio where some it come, be it from corrupt nature, or entlimate is it is energy mans calling.

### The bookes which M. Caluin sawe of the Libertines.

Ap instruction, and wholesome admonition how we thouse live in this world, and be patient in adversitye.

2. The Glasse of Christians.

Out of M. Zuinglius agaynst the Catabaptistes.

Fol. 5.

The Catabaptistes cry God, the truth, & wood, the light, the spirit, holynes. c. not onely mighty but if hypocristic were not, worthy, and excellent were their speaches.

In what vice soever they are take, be it adulterie, massaughter, theft. c. they aunswere. I have not sinned for I am not any more in the slesh, but in the spirite, I am dead but of the slesh and the slesh but ome.

Those that take part with the Gospell, they rayle

worle on them then on the Papiftes.

11 They (pread abroad their bokes in § hads of their vil-

ciples, boatting every where & they could to cofute Zuinglius & they would make him have never a wood to fay.

Their Containes beyng franticke and brainelick men 12 complained to the Pinisters, that they could not lyue as mong the wicked, and therfore would they separate the selues fro the Church, because that in their comon allebly and Church, there were many that were openly wicked.

They rayled bpo the Baptisme of infants & sayd that "it is a great abhominatio come fro the beuill & the Pope.

They say they will prove their bottrine, by shedding 16 their bloud whe as they cannot prove it by the scriptures.

They rayled on the Pinisters and sayd, that the Dinisters hated them, because they sounde fault with their euill lyfe.

They sayd no man was Gods child, but they which 33

fulfilled the law and wrought righteoufnes.

They boatted much of the spirite, when they had no 35 Scripture, and buder the pretence of the spirite they 62 wrought much filthynes.

They prophecied domes day thould be on the Accens 63

tion day two yeares after.

They held fræwill.

They reject the authoritie of the old Testament.

They bragge of & certainety of knowledge in boatrine 77 without the word and say We are thus certified from God.

They lay there is no Sacrament of the Lordes Sup. 81

per, without their congregation.

Those which are not of their sect are abhominable be: 89 fore God, neither can they doe any thyng that is not ab, bomination.

They must in this lyfe depart from all enill, and those that be ungodly, for profe they quote Apo.

They make three sectes.

Romanistes Papistes.

videl. Protestauntes halfe Papistes.

Anabaptistes perfet Christians.

39.111.

Wilhen

Tothen they baue drawne any má bnto their fect they fraitly charge him, not to come at the table with him that is not of their faction, neither at the Sermons of any man that is an enemy to their fect.

They boalt perfection. 100.

They bave aunimeres reneiled buto them.

All that are not of their owne led, they lay that they 107. are infidels.

They say that the dead diepe, both in soule and body

till the day of Judgement. They aftirme that both the deuil and the wicked hal 187. be faued.

They deny that Chaift is Gods sonne by nature.

Out of Zuinglius. De reason wherefore (gentle Reader) I have out of thefe the ercellent tearned men, gathered the particular opinions of these heretiques, was not that I thinke the Familie of Lone, to be culpable in all those pointes, which I have fet vown although I vare anouch the most of these errours out of HN, his writinges and other the letters & waitpuges of the Familie: but this especially mos ued me, that when any either of & ministry, which know not neither have read, and also the simple, which are acs quainted by conference with the opinions of the Familie may hereby hereafter have some light and skil both of the Most propolitios by me gathered, and also of divers Reas fons of the Familie, beging mere hereticall beging fet down in this end of the boke might hereafter ( when they shall here any of the Familie, Aide into any of these aftirmatis ons) know whence such speaches have bene learned and anopoe them: gentle reader the Lozd gene the understas ding in all thinges, and lighten all the wayes by the care ble of his word, that the day far arising in thy hart thou maiest grow to a further knowledge of the Lozd, with a feruent defire to doe his will, and to live to learne, and .W.OF THE PARTY

learne to lyue, to tread the Aeppes of Gods forme, and to bye his fernaunt: He this graunt but this, who hath genen hinfelfe for this, to whome be eternall prayle, power, and glorye. Amen.

Tim. 4. chap. 6.ver [. 87.

YF thou put thy bretheren in remembraunce of these thinges, thou shalt be a good Minister of Christ, which hast bene nourished vp in the wordes of fayth, and of good doctrine, which thou hast continually followed, But cast away profane and ould wives Fables and exercise thy selfe vnto godlines. So be it.

FINIS.

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Cum prinilegio Regia Maiestatis.

